Here bygynneth pistlis & lessons
of the boke called pat bē red in the
chirche by al the yeer after the vse
of salisbury the first friday pistle
in aduent Ysaie pe. li. c.

The lord god seyth yese pis
is / heryn me ye pat sueen pat
pat is iust. & seke ye pe
lord / take ye hede to pe
stoon. fro whēnes ye bē hewen doun:
& to pe mue of pe lake. fro whiche
ye ben hewe doun / take ye hede to abra-
ham your fadir: & to sare pat childi-
de you / for I depide hī oon: & I bless-
de hī. & I multiplied hī / perfore pe
lord schal conforte syon: & he schal
conforte alle pe fallingis pof / &
he schal sette pe desert pof as de-
lias: & pe wildirnesse pof as a gar-
deyn of pe lord / joie & gladnesse
schal be foūd pīne: pe voīce of pā
kīgis & pe voce of yeryngis / my pe

ple take ze hede to me: & my ly
nage here ze me/ for why a lawe
schal go out fro me: & my dō schal
reste into pe lizt of peples/ my iust
man is nyz. my sauyour is gon
out: & myn armes schulen demme
peples/ iles schulē abide me. & sch
ulen suffre myn arm/ wesip zou
re zen to heuene: & seep vndir
erpe bynepe/ for why heuēs schul
en melte awey as smoke: & pe er
pe schal be alto broken as a clowt/
& pe diuelleris pōt: schulē pischye
as pese pīgis/ but myn helpe schal
be wipouten ende: & my riztfulnesse
schal not fail/ ze peple pt knowē
pe iust man here me: my lawe is
in pe herte of hē/ wyle ze drede pe
scheuschyp of mē: & drede ze not
pe blasfemyes of hē/ for why a wo
m schal ete hem so as a clowt: & a
mouste schal deuoure hem so as

wolle/but myn helpe schal be.
unto geilacoūs of genacoums/
ye seconde wednesday pistle of ad
ye lord Tuent Sancte. vij°
god of oostis seip yese pīg
is/ iam turned azen to spou: & I sc
hal dwelle in ye mydddil of ierlm/
& ierlm schal be clepid cantee of
treupe: & ye hil of ye lord. schal
be clepid an hil halowid/ ye lord
of ostis: seip yese pīgis/ zit elde mē
& elde wymen schulen dwelle ī ye
stretis of ierlm: & ye staf of mā in
his hond for ye multitude of zee
ris/ and ye stretis of ye cite schulē
be fulfilid wip infiūtis: & mayd
ēs plevinge in ye stretis of it/ ye
lord of oostis seip yese pīgis/ pouz
it schal be seen hard bifore ye wē
of ye relifs of pis peple in yo dai
es seip ye lord of ostis: whey bu
fore myn yzen it schal be seē hard

seip pe lord of oostis/ pe lord of oost
is: seip pese pīgis/ lo I schal saue
my peple fro pe lond of pe est: &
fro pe lond of gouinge doū of pe sūne:
& I schal bringe hem. & per schulen
dwelle in pe mydd̄el of ierlm/ &
per schulen be into me a peple: &
I schal be to hem into a god. & in
treupe & in rightwisnesse. seip pe
lord almyzty. ¶ pe seconde friday pur-
ie of aduent. ¶ Isaie. xlij. c.

The lord god seip pese pīgis
upon pi wallis ierlm I ha
ue ordeyned kepis: al day & al nyzt
wipoute ende/ yei schulē not be
stille/ ze pt penken on pe lord. bep
not stille/ & zeue ze not saleuce to
hī: til he stablische & til he sette
ierlm preisynge in erpe/ pe lord
swor ī his rizt hond. & ī pe arm of
his strengpe/ I schal no moze zeue
pi wheete. mete to pī enemyes: &

Alieue sones. schulen not drynke pi
wyn. in whiche you hast trauelid
for pei pat schulē gadre it to gidre:
schulē it. & schulē herie pe lord &
pei pt weren it to gidre: schulen
drynke in myn holy forzerdis
passe ze. passe ze by pe zatis: make
ze redy wey to pe peple/ make ze
a playn pay. & chese ze stones: &
reyse ze a signe to peplis/ lo pe lord
made herd: in pe laste partis of pe
erpe/ seieze to pe douztir of syō/ lo
pi sauyour comep. lo his mede is
wip hī. & his werk is bifore hī/ &
pei schulen clepe hem pe holy pe
ple: azen bouzt of pe lord/ forsope
you schalt be clepid acite souzt. &
not forsaken. ¶ pe pridde wedne
day lessoū of aduent/ Isaie. y. c.
¶ Yo dnes ylaie pe pfete
seide/ And per schulen be
pe last dnes bifore mad red pi pe

mont of pe hous of pe lord in pe
coppe of montepnus/ & it schal be re
nd out vpon hillis. & alle hepne
nes schulen flowe to hit. & manye
peplis schulen go & schulen seie/ co
me ze stize we to pe hil of pe lord.
& to pe hous of god of jacob/ & he
schal teche vs his weies. & we sch
ulen go i pe papis of hit/ for wlit pe
lawe schal go out of syon. & pe
word of pe lord fro ierlim/ & he sc
hal demie hepen men. & he schal re
preue manye peplis/ & pei schu
len welle to gidre her swerdis i
to scharis. & her speris into sichis
or sipis/ folk schal no more reise
siwerd azen folk. & pei schulen no
more be hauntid to bateile/ come
ze pe hous of jacob. & go we i pe
lizt of pe lord our god. ¶ pe pri
sile on pe same wedne
day of aduent ¶ sáie. vij. c.

The lord spak to acaas seyīge.
axe you to yee a signe of yi
lord god īto ye deyye of helle: or īto
ye hyye above / ⁊ acaas seide / I schy
al not axe. ⁊ I schal not tempte ye
lord / and ysaie seide / ȝhore ye hous
of dauid here ȝe / wheyr it is litel
to ȝou forto be diseleful of men.
for ȝe ben diseleful also to my god:
for yis yīg ye lord hī silf schal
ȝeue a signe to ȝou / lo a virgyne
schal conceue ⁊ bere a sone: ⁊ his
name schal be depid emanuel /
he schal ete botir ⁊ hony: yat he
kūne reyreue yuel ⁊ chese good /
ye pistle ō ye friday of ad
The lord quent. I saie. xi. c
god seip pese yīgis. a zeerd
schal go out of ye roote of jesse.
and a flour schal stize on ye roo
te of it / ⁊ ye spirit of ye lord sc
hal reste on hī. ye spirit of wisdō

and of vndirstondinge. pe spirit of
counseil & of strenkpe. pe spirit of kun
inynge & of pitee: & pe spirit of dre
de of pe lord. schal fulfille him/he sch
al not demee by pe sizt of izen: neip
he schal repune eip connicte. bi pe
heringe of eris/but he schal deme
in rizthulnesse poore men: & he schal
repune in equite. for pe mylde men
of erpe/& he schal smyte pe lond wt
pe zeerd of his mouip: & bi pe spirit
of his lippis. he schal sle pe wicked
man/& rizthulnesse schal be pe gir
dil of his leendis: & feip schal be pe
girdil of his reynes/pe firste lef
lesoun on pe pridde saturday of ad
ieit. pe which is [illegible] Isaie. xix.

IN po dayes. ze schul e axe to
pe lord. fro pe face of pe trou
bler: & he schal sende a saiyour to
hem. & a ioure fiziter pt schal delyuere
hem/& pe lord schal be knowe of

egypt. ⁊ egyptians schulē knowe pe
lord in pat day ⁊ pei schulē worschi
pe hī in sacrifis ⁊ zifts. ⁊ pei schu
lē make avows to pe lord. ⁊ pei
schulen paie ⁊ pe lord schal smyte
egypt wip awoūde. ⁊ schal make
it hool ⁊ egyptians schulen turne
azen to pe lord. ⁊ he schal be ple
sid in hē ⁊ he schal make hē hool.
pe lord our god ⁊ pe .ij. lessoū of pe .ii.
saturday of aduēt. Isaie. xix.
The lord god seip pese pīgis ⁊ .A.
pe forsaken Judee. ⁊ wip out
wey schal be glad. ⁊ wildirnesse se
hal make hul out joie. ⁊ schal flou
re as alibe ⁊ it burioumpnge schal
burioune. ⁊ it glad ⁊ preisīge schal
make hul out joie ⁊ pe gloxie of pe
liban is zoven to it ⁊ pe fayrnesse
of carmel ⁊ of sawn ⁊ pei schulen
se gloxie of pe lord. ⁊ pe fairnesse
of our god ⁊ cōforte ze cūfid hōdis.

& make ye stronge feble knees/
seie ye men of litil coūfort. be ye
coūfortid. & nyle ye drede/ lo oure
god schal bringe ye veīgaūce of yel
dinge: pat is crist god hīself. schal
come & schal saue vs/ pāne ye yē
of blynde mē schulē be opened:
& ye eris of deef mē schulen be opē
panne a crokid mā schal skippe
as an hert: & ye tīgue of dumb
mē schal be open/ for wīn waters
ben broken out in desert: & strymes
in wildrnesse/ & pt pat was drie.
is maad into apoond: & ye pristy
is maad into wellis of waters.
11. seip oure lord almyzty. ¶ iij. lesson
o ye [illegible] wednesday of aduent hsa
he lord god seip yesse pnigis
you pat pchist to syon: stize
on an hiz hil/ you pt pchist to ier=
lim: enhaūce yi voice in strenkpe/
enhaūce pn. nyle you drede/ seie pn

to ye cities of Judee: lo your god/
lo ye lord god schal come ī streng-
ye: & his arm schal holde lordschip/
lo his mede is wip hī: & his werk
is bifore hī/as a schepard he schal
fede his flok: he schal gadre lambis
in his arm/& he schal reise in his
bosim ye lord oure god/ iij. lesson
ō ... sat' day of adiuet/ isaie. xlv.
The lord seip ye se pingis. to
my crist cyrus whos rijthōd
I took: pat I make suget folkis by
fore his face. & I unbinde kyngis/
& I schal opene zatis bifore
yī: & ye zatis schulen not be closid/
I schal go bifore yee: & I schal make
low ye glorious mē of erpe/ & schal
alto breke brasene zatis: & I schal
breke to gidre iren barris. & I schal
zeue hid treseurs to yee. & priyuy
pingis of priyuytees: pt you wite
pat I am ye lord. pat depe yi name

god of israel: for my seruant Jacob
& israel my chosene/ & I depnde pee
by pi name: I likneete pee. & pu knw
not me/ I am pe lord. & pu is no mor
wipoute me is no god/ I haue gird
pee. & pu knew not me/ pt pei pt be
at pe rising of pe sunne. & pei pt be
at pe west knowe: pt wipoute me
is no god/ I am pe lord & noon of pu
is/ forming light & making derknes.
makinge pees. & forminge
I am pe lord: doinge alle pese pingis
heuenes sendeze out dewis fro aboue.
& cloudis reyne iust man/ pe erpe
be opened. & bringe forp pe saui
our pt is iust. & rightfulnesse be bo
rn to gidre. I pe lord haue made
him/ pe fifpe lesson of pe [illegible] saturd
pe daies [illegible] in aduent, [illegible]
an angel of pe lord came down. wip
azarie & his felowis in pe furneis:
& smoot out pe flawme of pe fier

fro ye furneis: & made ye wyddis
of ye furneis: as ye wynd of dew
blowinge/ & ye flawme pusside,
yeld out oū ye furneis: vi flix
albrtis/ & brak out & bryente wyp
of ye aldeis it fond bisidis ye fur
neis. & vtterly ye fier touchide not
yem. neiṗ made corp. neiṗ dide o
wp yīgr of disele/ panne pese pre
as of o mo up. heriedē & glorifiedē
god. & bleesidē god ī ye furnes
& seiden

The pistle of ye fourpe
sondi day of aduent/ Joel. ij.

The lord god seip pese pīgis/
Joie ze sones of syon & glade
ze in ye lord god zoure for he zaf to
zou a techere of iustiuisnesse/ & he
schal make to come doū to zou.
morow reyn: as fro ye bigynnynge
& feeldis schuln be filled wip whe
te. & pressouris schulē be plenteiuous
in wijn & oile/ And ze schulē wite.

for I pe lord zoure god: dwellinge
in syon in myn holy hil/ & ierlm
schal be holy: & aliens schulē no
more passe þ̄ by/ & it schal be ī þ̄
day. þat mountens schulē drop
pe swetnesse: & litil hillis schulē
flowe wip mylk. & by alle pe ry
uers of Juda. watris schulē go
out/ and a well. schal go out
of pe hous of pe lord: & schal mo
iste pe reu strem of pōnes/ egi
pt schal be into dissolacoū: & Idu
me into desert of perdicoū for
pat pt pei diden wicknesse to pe
sones of Juda: & schedde out no
cent blood in her lond ~~ī her lōd~~
& wip outten ende Jude schal be in
habited: & ierlm into generacoū
& into generacoū/ & I schal clē se
pe blood of hem. which I den
side not: & pe lord schal dwelle ī
syon. fro pe world & til into pe

world/ ye pistle on ye fourye sy
day of aduent/ Aghaie. ii. c

.f.

he lord seip yese ymgis douzer
of spon here pou t glade: for
lo; come. t schal duelle in ye myd
dil of yee. seip ye lord/ many folk
is schulen be applied to ye lord in
yat day: t yei schulē be to me into
apeple. t i schal duelle in ye myd
dil of yee/ t you schalt wite: for ye
lord of oosts. sente me to yee/ t ye
lord schal welde iuda into his pt
in ye lond halowid: t schal chesē
zit ierlim/ be ech flesch stille fro
ye face of ye lord: he wos fro his
holy duellinge place. seip ye lord

.ii.

al mygty. ye lessoū on cischinal
so cille. chap. lxii. c.

he lord god seip yese ymgis
for sion schal not be stille. t

.a.

for ierlim schal not reste: til ye ty
me yat ye rigtwisnesse go out of

hit as thy nygt. & his sauyour as a la
mpe be trend / & hepen men schulē
se pe mytlbise man: & alle kyngis
yi nobley / & a newe name schal be
clepid to pee: yt pe mouy of pe lo
rd nepnede / & you schalt be a coronne
of glorie in pe hond of pe lord: and
a diademe of pe rewme ī pe hond
of yi god / pou schalt no more be
clepid forsaken. & pe lond schal no
more be clepid desolat: but pou schalt
be clepid my wille in it & yi lond
schal be inhabitid: for it pleside to
pe lord in pee. Du cristin alle mo
rn pe firste lesson at pe [illegible]
which pe lesson is sigñ in pe pulpit
pe firste veers ~~of this to gadre~~
& pe laste of this to gadre. Bis alle
pe mydddil veersis. oon sigñ oon
and anoy sigñ anoy / pe firste ve
ers of po pt be sigñ vi hem silf:
is of pe text of isaie pe profete / &

pe an

pe anslwere is. as it were a glose
of pe text. & so it is bi & bi yorowz pe
[illegible] of wlych pis pe. i. vcers pis sigñ
schal sere pilyngis to god yo vo
row worldis. pe wlyche hap
sourmed me wip his rizt hond: and
yap rauisshed me in pe ays. wt pe
blood of his soucciones sicp pe fir
ste vcers of po. pt ben sigñ of oõ
[illegible] lif. which is of pe text. //

Ie lesson of isaie pe prophete:
in wlyche pt schyppuge birpe of
crist is preced pese pigis seip pe lord
pe fadir pe sone pe holy gost: i wlyo
alle pigis ben made. bope lyze pig
is & lowe pigis pe peple pt zede in
derknessis: wlyom pe enemye wip
trecheryous gile. putte out of pair
dise. & ledde he wip hi by praldom
into helle. sap agreet lizt p schoon
gerte lizris: bope at inpdriyzt & oto
pe heide men wlyane me diuellide

in pe cittre of schadowe of deep. lyr:
lyr: eilastinge & onre bry. azē bynge.
was up to hē. O pt wondirful birpe.
forloye altil child born to vs: but
he schal be gyrct ihū pe lowe of god:
& alowe of pe hyze fadir is zoven to
vs: tho pe soleyn hyzpe as it is sed
before & pinchede is mand on his
schuldir: for he schal gouerne heue
nes & feeldis. & his name schal be
depid: aiellias. Sothyr Emanuel.
Saboth. Adonay. wondirful: wote
of mup & counsellour of god pe fa
dir pt made alle pīgis god stryng:
yrchinge pe strengiste doluns of
helle. a fadir of pe world to com
yinge: hyng alwyzty gouynynge
alle pīgis. a prince of pees: by pe
worldis eilastinge his empire sc
hal be multiplied: in ierlem & in
mune & in semare. & noon ende
schal of his pees: here & ellis

where/ & he schal sitte on ye sete of
dauip: & on ye reiume of hī: and
ȳ schal be no marke ne no term
of his reiume/ yt he conferme it. ī
ye wed of bileue/ & make it strong
in dom & in rightwisnesse/ Whanne
he schal come domesman to deme
ye world/ fro henne forp: glorie
pisinge & joie be zolden vto him
and til into wipoutē ende: worpi
preisinge be siggē vto ye creato"
of alle creatures. fro est & west. no
zy & sonp: alle creatures. seie lo be
in ye secōnde lesson at ye [redacted]
The lord [redacted] isaie. l. c°
sey ye pīces/ ye peple yt
zede in derknesse sip a geet lizt/
Whanne mē dwellide in ye eutre
of schadowe of deep: lizt wos vp
to hem/ for sope a child aschild as bo
zīn to vs: & a sone is zoiuen to vs
& princeed is maad on his schul

dre. ⁊ his name schal be clepid won
durful. ⁊ counsellour. god strong. a fad
of pe world to comynge a prince of
pees/ his empire schal be multipli
ed. ⁊ non ende schal be of his pees/
⁊ he schal sitte on ye ~~ye~~ sete of da
uip. ⁊ on ye rewme of ihū/ pt he con
ferme it ⁊ make it strong in dom
⁊ rightfulnesse. fro henne forp. ⁊ tu
to wip outen ende/ ye lesson at pe
[redacted] arisinge of isaie.
The lord sayp pese pingis. l. H. c
The spirit of pe lord on me.
for pat he anoyntide me/ he sente
me to preche poore men. to telle
out to deboner me he sente me.
pt I schulde lechye contrit men in
herte/ ⁊ to preche to cantif me forge
nesse. ⁊ to closid me opon pynge.
⁊ preche a zeer plesable to ye lord.
⁊ a day of vengeance to our god/ pt
I schulde comforte alle weylynge

men: pat I schulde putte comfort
to pe wealinge men in spon / &
& zelle to hem a crowne for ashes.
oile of joie for wailynge: amantel
of pisynge. for pe spirit of mour
nynge / & per schulen be cleped in
it stronge men of rightwisnesse:
plantynge of pe lord to glorifie /
to pe lord made herd in pe citeesse
of erpe / seie ze to pe dowtir of sion /
lo pi sauyour comep. lo his mede
wip hi: & his werk bifore hi / &
pei schulen clepe hi an holy peple
azen bowrt of pe lord / pe lord

on ascensiun day.

The lord seip pese / Isai. lij°
pingis / for pis pingis my pe
ple schal knowe my name i pt
day: for lo I my silf pt spak am
present / hil saine ber: pe feet of hi.
pat tellip & pchip pees on hillis
of hi pt tellip good: of hi pt pchip

helpe & seyd/ sion þi god schal reg-
ne/ þe voice of þi biholdeers/ þei
weisiden þe voice: þei schulen here
to gidere for þei schulen se with ye to
gere: whanne þe lord hap comfortid sion/
þe desert pigis eis forsaken pigis
of ierlm. make ye joie & here ye to
gidere: for þe lord hap comfortid his
peple. he hap azen bouzt ierlm/
þe lord hap maad redy his holy
arme in þe zen of alle folkis: &
alle ende of erþe schulen se þe
helpe of our god/ þe pilate of sent
iohn dredip god schal esch a. xv.
to goode pigis/ & who is his
holdinge of wit. iij. wismesse: se-
hal take it/ & it schal mete to hi
as amodir worschipid/ it schal
fede hi wip þe breed of lif & ȝ
derstondinge & wip water of
holsum wisdom it schal zeue

drinke to hī/ & it schal be fastned
to hī: & not be bound/ & it schal
wip holde hī & he schal not be cō
foūdid: & it schal enhaūse hī ant
tis his neizbores/ & in pe mydd̄il
of pe chirche it schal aprene his
mouth: & pe lord schal ful fille hī.
wt pe spirit of wisdom. & of vnd̄
stondinge. & wip pe stole of glo
rie it schal dope hī/ mywpe & ful
out joipynge. it schal treisoren vpō
hī: & in eilastige name erinage hī.
pe lord oure god. ¶ pe pistle on
seīt silwestre day. ¶ ecclesiastici. xlvi.

¶ So pe gret pist. which pleside
to god in hise dayes: & was
foūde rightwise/ & in pe tyme of wr
aphilnesse: he was reconūsilynge/
þ is noō foūde like to hī: þt kepte
pe lawe of pe hize god/ þforze pe
lord yorowz his grete ooy: hap ȝ
wand hī to wexe vp into his pe

ple: he hap zoven to hī pe blessinge
of alle folkes: ⁊ he hap confirmed
his testament on his heed, he hap
kolbe hī in his blessyngis: he hap
kept his aūcy to hī, ⁊ he hap fonde
grace before pe ien of pe lord. ⁊ he
hap maad hī greet in pe biholdīg
of kyngis: ⁊ he hap zoue to him pe
worpne of glorie: he hap ordeynied
to hī pe cūclastīge testament. ⁊
he hap zouē to hī pe greet pōthod.
⁊ he hap maad hī blisful ī glorie.
to vse pōthode in fredom: ⁊ to ha
ue preisyngis in pe temple of him/
⁊ to offre to hī pe worpi encense. to
pe smel of swetnesse. ¶ pe pisse on
pe welsye Mvsalaic. lx. c.
Ise pou werlīs. ⁊ be pou lixtned.
for pi lijt is comē: ⁊ pe glo
rie of pe lord is sprūgen vpō pee/
for lo pe derknessis schulen hile pe
erpe: ⁊ mist schal hile peples but

ye lord schal rise on yee: & his glo
rie schal be seen in yee, & hey me
men schulen go in yi lizt: & hey
men schulen go in ye schynynge
of yi risynge, veile yi zen i aspns
& se: alle yese men ben gadrid to
gidre. yei ben comen to yee, yi sonis
schulen come fro fer: & yi doztris
schulen rise fro ye side. panne you
schalt se & schalt flowe: & yi herte
schal woudre & schal be alargid:
whanne ye multitude of ye see is
conuertid to yee. ye strengye of he
yne is comen to yee, ye flowinge
of camelis schal hile yee; ye leedis
of dromodis of madian & of effa.
alle men of saba schulen come bring
inge gold & ensence: & tellynge he
rynge to ye lord. ye pistle on ye sunn
ye nine ye vij of-vij day vsque. lx. c
Rise you ierusalem and be you lizted.
for yi lizt is comen & ye

ye pistle on ye sunn

pallcon. Fn. My. & ye schyll fynde
it written al out pe norte pistle to
fynde. Here sucy noun pe pistle
ye vtas of an day. Sunne. xxv. c.
Lord my god I schyal worschipe
yee: & I schyal zeue pisynge to
yi name/which ye doist merueilo9
pīgis/yin oold counseil be ir mind
trewe. lord yī arm is passinge hiz:
god of oostis cowne of hyope. which
is cuuyrowned wip glorie ye derse
rt be ir wel dyerd: & ye wildernes
se of Jordan be m̄ wel dyerd & my
peple schyal be ye heype of ye lord:
and ye magiste of god & it schyal be
gadrid to gidre. & mūsoned bi god:
& hyon schyal come wt ~~euerlastynge~~
pisynge & wip eūlastige gladnesse.
upon his heed pisynge & glad dye
re/& I schyal opene floodis in mon
teynis: & I schyal breste fōnteys in ye
mydis of feeldis. & I schyal zete ino

ye erpe pristinge wipoute watrs:
& my child schal be enlyzed. & he sch
al be lifted up. & he schal be fulfiliz
ze schulen drawe watrs in joie. fro
ye fonteyn of ye sauyour: & ze schul
len seie in ye day/ be ze aknowe to
ye lord: & inclepe ze ye name of hi
make ze ye ouures of hi knowen in
peplis. sigge ze to ye lord: for he hap
do merueilouse pingis/ schewe ze ye
se pingis in al erpe: seip ye lord al
mypti. ¶ ye pitie on israel
he lord seip yese. mistrip/ iael. 15.
pingis/ be ze conuiued to me in
al zoure herte/ in fastinge & weping
& weilinge: & kerue ze zoure hertis
& not zoure clopis/ & be ze conuiued
to oure lord god: for he is benigne
& mercifil. patient. & of mycke mer
& abidinge. & forzeiuynge on ma
lice/ who woot if god be conuiued
& forzeue. & leue blessinge aft hi:

sacrifice & moist sacrifice to oure god
syngte ze wip a trūpe in syon: halowe
ze fastingte. & clepe ze cumpenye ga-
dre ze to gidre pe peple. halowe ze pe
churche: gadre ze to gidre olde mē. ga-
dre ze to gidre litil childre. & souckige
pe pristis / aspouse go out of his bed:
& aspousesse of hir chamūbre / pristis
pe minystris of pe lord: schulen wepe
pe bitwixe pe porche & pe auter: &
schulē seie / lord spare pou. spare pi
peple: & zeue pou not pī eritage ito
schenschip. pat nacoūs be lordis
of hē / wiy seien pei among peplis:
wheir is pe god of hē: pe lord loue-
de gelousip his loud: & sparde his
peple / & pe lord ansiwerde & seide
to his peple / lo i schal sende to zou
wheete & wiyn & oile / & ze schulē be
fillid wiy po: & i schal no more ze
ue to zou schenschip among hepī
nesse. seip pe lord almiyzty // 1 pe

Wystlcon pe pursday nex after ensch
n po dues. Wednesday. Ysaie xxxv
Sythynede ezechie til to pe deep
And isaie pe prophete pe sone of amos
entrede to hym & seide to hym/ pe lord se
ip pese pingis/ dispose pi hous: for
pou schalt die & pou schalt not liv
ne/ & ezechie turnede his face to pe
wal: & prieide pe lord & seide/ lord I bi
seche: haue pou mynde I biseche. hou
I zede bifore pee in trewpe & i pright
herte/ & I dide pt. pt was good bifore
pi iyen/ & ezechie wepte with greet
wepynge/ & pe word of pe lord was
maad to isaie & seide/ go pt & seie to
ezechie/ pe lord god of dauid pi fa
dir: seip pese pingis/ I have herd pi
preier: & I sai pi teerys/ & lo I schal
adde on pi dues xv zeer: & I schal
delyuere pee & pis citee fro pe hond
of pe kyng of assiryens/ & I schal de
fende it. seip pe lord almyzty/ pe

Mass on ye fridy next after ascen-
sion. The lord ¶ used mercy ¶ Tunc. Iun
A. God keep yese pīgis, etc. you:
make you not/ as strangers & aliens
of ye world: & scribe you to my pe
ple. for your great trespass: to be ho
ly of godly lyuyng/ for yet schal
come fro hip into day. & yet shole lyue
vse my ways: as a folk yt hap do
rightwisnesse: & yt hap not forsake
ye lawe of her god/ yet aske me
rowne of rightwisnesse: & nowe we
to god/ wly fulness we. & yt wyeld
of mercy we includen oure soulis
2. you knowyst not/ to youre wil
is founden in ye day of youre fastyng/
& ye askyn alle youre ministers. to
ye fast to dryuyng & stryuyng.
& smytē wip ye fist wicked/ hap
ye fast as nol to pis day: yt youre
voice be heryd on hiis heyg
ye fastyng ye chosen yt

to nourisse his soule by resonn: which
to vynde his heed as a serpente: & to
make redy a sak & a sciffe: which
you schalt dere yis fishing: and
a my aceptable to god: which
yis is not more ye fishing wil
dye, dieces: wilyum you ye vyn
omges to gilys of wynter. my of
mischief: while you vnyte pilgrim
mage: while you lyen fre yt bed lyes
lattes & while you edie bryan/ bucke
you hoce to an hagry man: and
bringe it to yt hous. redy meat
& drink/ bilam as you seth bilam
the mancle: bilam yt dyqyse not
yt fishe/ yat is vnyte vnnecessari
yat yt yat dyal bre to one ro ye
mynsterd: & yis hedge schal: &
yt bone/ & yt mytelnecke schal go
bifore yt man: & ye gloue of ye lord
schal be bifore yt lord: & yt lord schal

you shall care: & ye shall care/ lo yam
present. for yam sunted yi lord god//.
ye pistle on ye saturday next. after
ascwednesday. ¶ Seye. l viij. c.
¶ The lord god seip pese pigis/
if you takist albey a dayne
fro ye mydis of pee: & restist to
take for p yi hungir: & to speke p^t
p^ntly. profitip not/ bhanne p^ sche
dist out yi soule to an hungir man:
& fillist a soule turmentad/ yi lizt
shal rise in derknessis: & yi derk
nessis schulen be as mydday/ &
pe lord yi god shal yeue euer
rest to pee: & shal fille yi sou
le wip shynyngis/ & shal delp
nee yi bones/ & you shal be as
a watir gardeyn & as a well of
wateris. whos wateris schulen not
fail/ & pe forlaten pigis of worl
dis schulen be bildid in pee: & you
shalt rise pe fondamentis of ge-

[illegible]

The pistle on the
firste mondayn of lenten. De
ceuis. xxxiiii°.

ad

visite my scheep. and y schal delyuere hem fro alle placis. in whiche þei weren scaterid in þe dai of cloude and of derknesse / and y schal lede hem out of peplis. and y schal gadere hem fro londis. and y schal brynge hem in to her lond, and y schal fede hem in þe hillis of israel. in ryueris and in alle þe setis of erþe / y schal fede hem in moost plenteuouse pasturis. and þe lesewe of hem schulen be in þe hiye hillis of israel / þere þei schulen reste in greene erbis. and in fatte lesewis þei schulen be fed on þe hillis of israel / y schal fede my scheep. and y schal make hem to ligge seiþ þe lord god / y schal seke þat þat perischide. and y schal brynge ayen þat þat was cast awei / and y schal bynde þat þat was brokun. and y schal make sad þat þat was sijk and y schal kepe þat þat is fat and strong. and y schal fede hem in doom and

[illegible] saye ye lord alwayes. ¶ Ye
[illegible] o ye thirde tewisday of lete
[illegible] vo ¶ Isaac. ye fyne fifty. c.
[illegible]
[illegible] ye lord [illegible]
[illegible]

yat cup/ so schal be my word: ye schal
go out of my mouth/ it schal not
come agen vnto me: but it schal do wly-
at ehe pigus I wolde/ & it schal haue
[illegible] vigus: to wlydey
[illegible]

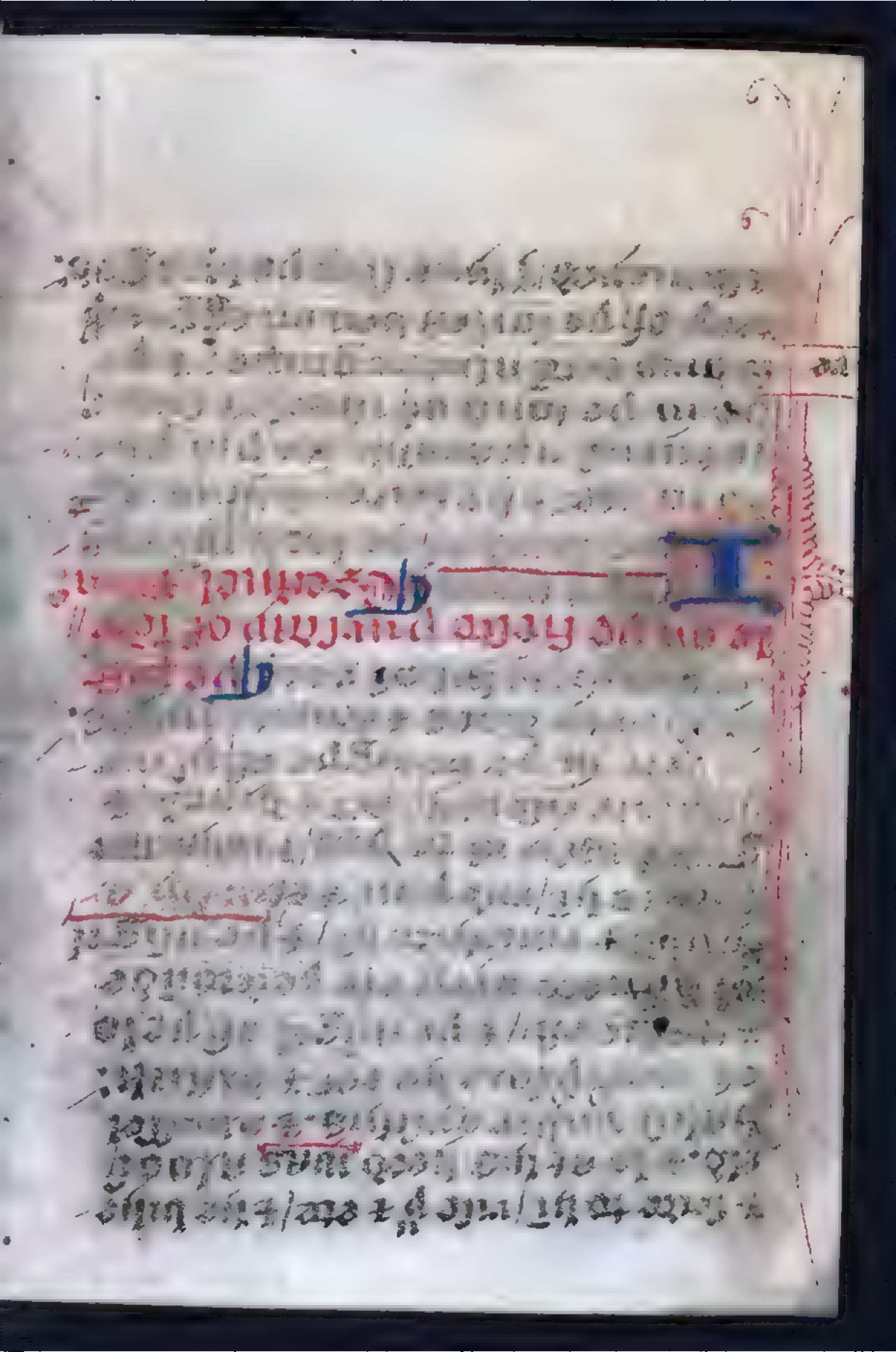
Wednesday of lete

[illegible]

[illegible] mies / forsope in pe se-
[illegible] pe lord depide yt: fro pe
[illegible] pe drawe / forsope yt is
[illegible]

le on pe same [redacted] wedmesday of
leute [illegible] iii. regni. xlix. chapitre

[illegible]



yes yeanyle shyal no mane be ho
appyllye no yon in yerrell/ to alle
cayles bey mynne/ as ye canle of
yr fridrik & as ye canle of ye
lorse/ yllis canle yr ron yynne:
shyal bye/ & ryffanna is yeest & hy
bonn & rytfulnecke thy not & iudge
& verily not hys yen to be blind
of ye hyme of ilmel. & indeuly
not ye wyfe of his neyghbour/ ne
neyzep not to abōnna rebauled
ryly videne bloody/ & wallyng not
small fayy: zeldyp ye wed to ye
dettour. mayldyp no prey to be
oleuce: zeuey his breed to ye hy
gry. & hilp anaind mā his aduer/
sayey not to blame. & thy ye
more/ turney auey his yeed &
wickednesse: & wally yr
vitwy man & man/ & ye
commandements. & hyp
yt hye so trayse yr ye

[illegible] bysshop vel iord god/
[illegible] aforne apees. thyc
[illegible] son of yese
[illegible] shall ryse to be signe of
[illegible] shall be sought/ and his reste
[illegible] glorye. And it shall come to passe
[illegible] shall yet ones stretche
[illegible] hande to possesse the remnant of his people
[illegible] assyria/ and from egypte/ and from
[illegible] and from the yles of the sea/
[illegible] shall sette up a sygne for the nations/
[illegible] and shall assemble the fortyed of yse
[illegible] from the four corners of the
[illegible] shall be also in his sight/ and
[illegible] shall not iudge after the syght of his eyes/ neyther
[illegible] shall he reprove after the hearynge of his eares/
[illegible] but with rightwysnesse shall he iudge the poore/ and
[illegible] shall he reprove with equyte the mekes of the
[illegible] shall smite the erth with the rode of his mouth/ and
[illegible] shall he slye the wycked with the breth of his lyppes/
[illegible] and rightwysnesse shall be the gyrdle of his
[illegible] and the trouthe the gyrdle of his reynes/

[illegible]

[illegible] ye pistle on ye fir-
ſt ~~[illegible]~~ ſundy of deue leute
[illegible] ſecundel. ſuſ:ij°.

[illegible]

wille seiþ þe lord god: ⁊ not þat he be
conuertid fro hise weies ⁊ lyue? for
soþe if a riȝtful man turneþ awey
hi silf fro his riȝtfulnesse: ⁊ doiþ wic
kidnesse bi alle hise abhomynaciouns.
which a wickid man is wont to wor
che: wheþer he schal lyue? alle hise
riȝtfulnessis whiche he wrouȝte:
schulen not be had in mynde/ in þe
trespassynge whiche he trespasside.
⁊ in his synnes whiche he synnede: he
schal die in þo/ ⁊ ȝe seiden/ þe weie of
þe lord is not euene/ þerfor þe hous
of israel here ȝe/ wheþer my weie is
not euene: ⁊ not more ȝoure weies
ben schrewid? for whanne a riȝt
ful man turneþ awei hi silf fro
his riȝtfulnesse ⁊ doiþ wickidnes
he schal die in it/ he schal die in þe
vnriȝtfulnesse whiche he wrouȝte/
⁊ whanne a wickid man turneþ a
wey hi silf fro his wickidnesse

[illegible] he worouste. & wrp dom &
rusthilnesse. he schal amplesse his
soule/for he schyldyge & tydyge a-
way hit silf. so alle ysle wischinde-
nesse whyche he worouste. schal
vanysche & schal nordie/ [illegible]

Pe.1. lesson on firste sunday of lente. Deuteronomio. xxvi.

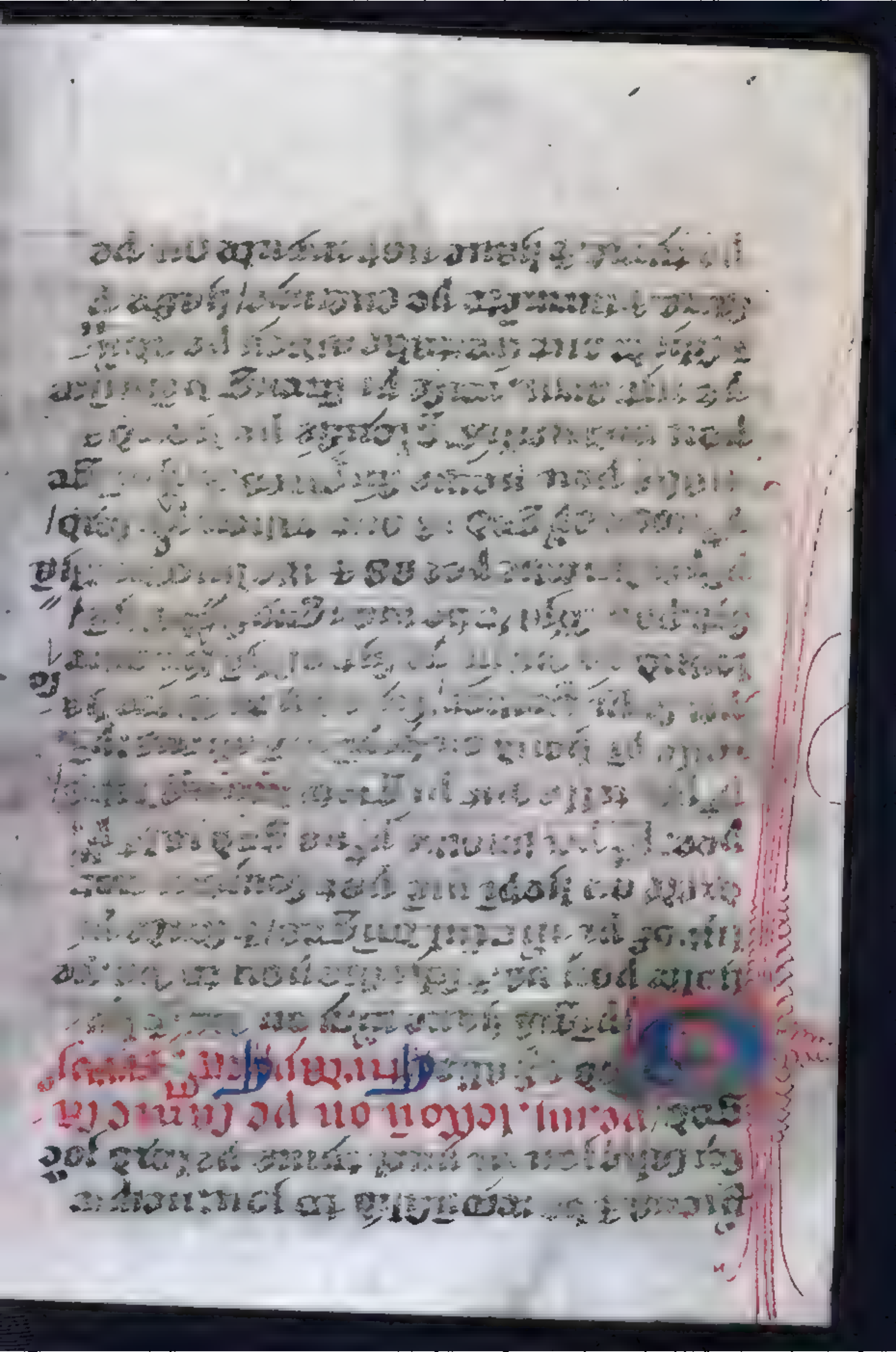
[illegible]

[illegible] & you kepe yise [illegible] & seru-
ynge[illegible] & hosts & wines & obeie
to yise ouraudewerynge/ so pe lord
dyes yee to day. pt you be a special
people to hym. as he spake to you/ & pt
you kepe alle yise commaundynge
& yee schal make you hyer yan al
folke: whyche he made to the ma-
ne. fashyng & glorye/ pt pu be a holy
people to yne lord god. as he spake

¶ Pe. xij. lecion on pe firste
thrisday of lente ¶ Deuteronomij. xj.

In pe. xxx. yere of king iosias
[illegible]

[illegible] / [illegible] perfect & [illegible] pe lybrau. &
[illegible] pe grete flood [illegible], til pu pe
west, see: schult be zoure termes /
[illegible] schal stonde [illegible] zou / zoure
[illegible] & god schal zeue zoure enimies
[illegible] & zoure enimies dede on eche lōd.
[illegible] schulen rude: as he spak to
[illegible] lord god. ¶ pe pridde
lessoun on pe firste sunneday of lente
[illegible] ¶ pe. ii. mac. ii. c
[illegible]
[illegible] & pe [illegible]
[illegible] & [illegible] / [illegible]
[illegible] & [illegible] & do pe
[illegible] / [illegible] & [illegible]
[illegible] & [illegible] & [illegible]
[illegible] / [illegible]



conceyt pat telle out pe marvelis.
pe lord oure god. The fifte lesson
on pe firste saterday of lente in matt.

In pat time on a tyme pe lord. iii.
children pat he had ordeyned & gyde thro
wed into pe furnace. & knoot pe
halmis of pe fier of pe furneys.
& made pe rayde of pe furnes
as pe rayde of a gaste blowinge. & pe
fiere passed yeth out on pe
furnes. & he made & songe aute
& lowde & blessinge god in pe
furnes. & sayde blessid art pou
lord god of our fa
dris. you art blessid. & worpy to be
prisid. & glorious & above enhyanced
into worldis. blessid is pe name of
pi glorie. wiche is holy. name is holy.

& worpe to be yeried. & aboue eyhen
sid ite worldis you art blessid in pe
holy temple of yn glorie. & aboue
pisable ite worldis you art blessid
in pe trone of pi rewme. & aboue pi
sallie. & aboue cherubin sid ite worldis
you art blessid: pt vnyolden pe pro-
phetis & sittis on cherubyn. & aboue
all pisable & aboue all sid ite
worldis

¶ pe pirde on pe seuenpe
day of lente ¶ Daniel. 12. c.

In yo dayes marvel pirde to
pe sayd & seie/ mane lord god
I haue put a peple out of yi land
& yi put hong hond. & made to
pe same by pis my vertu fyn
to. wolyon to vnderstande lord a
gens yi rightfulnesse/ & vnsayd & pe
yi wurpe & yi strong vertuis
he answerd & say fro yi aldernesse
& fro pe holy hill/ for why for ane
yinge & for pe wickednesse of our

[illegible] ye people in fellow-
ship to alle men vi [illegible]
bine nowe cause god here [illegible] ye pier
of ye [illegible] & ye vnderstandinge of ye
& [illegible] on ye scripture.
[illegible] god for vi
[illegible] & here cause
[illegible] & se ye disolance [illegible]
on vnkindes ye [illegible]
for [illegible] in our [illegible]
[illegible] vnto ye [illegible]
[illegible] god here [illegible]
[illegible] god [illegible]
[illegible] & on ye [illegible]
[illegible] god

ye pistle on ye seconde sonde
after of lenten. [illegible] xvij. c.

[illegible] ye [illegible] of [illegible]
[illegible] & [illegible]
[illegible]

pe pistle on pe.ij.wed
in ialp of lente efter. xiij. c.

alle pings. I know yt your noble lordship
yt magnifie / I now lord kyng of kings
god of salvacion. have p̄dony on yt
my lyge / for our mennys wicked life
wch to alley yt mange / o quite not
yt yt ye vnrighte pon reprahendyng fro
yt I haue pon my pier. I be pon al
ahal to yt lord. I to pe part of yt on
lyge / I make pon our mennys pay to
mor. yt we kyng lyge haue p̄mytt lo
pp / I dare pon not pe mongys of I
kyng pee lord our god / pe xiii
on pe seconde pursday of lent.

Feria iiij. post primam dominicam quadragesime.

[illegible]

pe water pt trusteth in pe lord: & pe lord
schal be his trust/ & he schal be as a
tre wichich is plantid bi watris: which
dyte send: y his roots to moisture/ &
it schal not drede: when here schal
come/ & pe leef pof schal be grene. &
it schal not be moued in time of dro
ught: nap ony time schal cease to
make fruit/ pe herte of man is schyr
wide & vnserchable. nap man may not be
louit: who schal knowe it? I am pe
lord sekinge pe reynes herte. & pryuy
pe reynes cyte kydneis: & I yeue to
eche man aft his wey. & aft pe fruit
of his hynd:ngis schap pe lord in
pis pe pistle on pe .ij. sunday of
lente Genesis. xxxvii. c.

Iu pe daies/ joseph sende to his fa
ther. here ze pe sweuenis: thus sy
I schap I gesse pt ibe bonde to gidre bond
sullis: & pt as myn bondful rose and
stood/ & pt zoure bondfulis stoden

Aboute. & worschipide my ydefel
low bryden answerde, wheyr you schalt
be oure kynge. eyr we schulen be ma-
de suget to yi lordschip: ¶ Forye yis
rule of sycynes & wordes: myynt
nde ye nurschynge of cryyst & hur
rede, & joseph sey anoyr sweuene: why
dye he toolke to ye bryden & sade, I sey
by a sweuene, yt as ye sune & ye mo
ne & eylewene stonde worschypedem
me/ & wheane he hadde tolde yis sue
ne to his fadir & bryde: his fadir gla
ndide yt & sede/ what wele yis swe
ne to it sile. ye wheyr you hast
sen. ¶ wheyr I & yi modir & yi bryde:
schulde worsche yee on erde: ¶ Forye
yise bryden hadde encuyed yt: for
forye ye fadir bilyeld yingly yis yig
hand wheane his bryder bisechide
¶ hatyen. Aboute Rachel of ye fadir
to be hepte: yhead leye to joseph yt
bryde hepe they: in fedynes/ o

me you: I shall send per to he, & when
me I esp answerde I am wody, I shul
send go you & se whyr alle pigs be
ch answers pe lyppe & sayde: & telle
you to me what is dat ye was sent
fro pe valey of ebron: & cam into sy-
chem, & a man fond hi crying & pe
seld: cap sekiyge, & pe man asked
what he sought, & he answerde: I se-
ke my bryp: schewe you to me
where yer kepe flockis, & pe man:
sede to hi, per zedon awey fro pis
place, & I hyerde hem seyinge:
go we into dothayn: & I hyerde hem seyinge
pe hid bryne: & fond hem I dothay-
yn, & whanne yer hadde sen hi m
fro afer, er pat he neyede to hi, pe-
yayten to slee hi. & quakde to gyd/
to pe dyscrete mancy/ cam je, lete
we slee hi: & sende we hi into cisterne
olde/ & we schulde say a mala be-
stia fol wicked: pay schal se pe

& pañe it schal spere: wlst hie dre-
mow pañe to lit/ sopely mulen here pi-
& enfoxlue is delpile hit fro her hon
ous: & sede/ se we not pe lif of hit:
nay schal we our hio vlod/ vt make
ze hit ito ansord nlarie. which is it
wilbrnesse: & hape ze zesaur hondis
gilles/ sa sorpe he seie pis: wilige
to wipie hit fro her hondis. & zelis to
his fidir

Pe pirste on pe seconde saturday of lente ¶ Genesis. xxvii°.

Sin yo mico relcam sone to fin-
sone jacob/ & here pi fiso spe
kynge to hip clem pa bop: & sede to hi/
zynge pou to me of pi hatige: and
make pou mete pt zete/ & pt zbles
pe pee bifore pe lord: bifore pt zde
mow pfore my sone, ablente to my
mikelind: & go to pe flok/ & bringe
pan to me two pe best kidis. pat
I make of pe to pi fedir. wilig
dispe ay pe lik/ & pt wilnie pi mat

& he answerde & seyde/ Who art
thou sowe/ & Jacob cryde/ I am esau your
the gyrd/ and sowe/ & seyde to yere/ Go
you comandydyst to me. I do you &
sette & etc of myn venysone/ yet yf you
le blesse me/ yet shalt thou be blesse
me/ my sowe/ hast thou nyght yet some be
sowe/ & whyche answerde he and gy
dis wille/ yat yis yat yi sowe shalde
come sowe to me/ & wash se to/ my
sowe come yen ledyr/ yt & tonche yere/
& yt & gyue vyr yen art my sowe esau
yt yi nay/ he answerde to yi fadyr/ and
wheyne/ & yaim fete yt yi sowe yt yi sowe
sowe yo wonne/ & yere was yi sowe
wyn/ yo hyrde of esau/ & yanne
wyn yacob/ for yo hey yonde yere
sowe yo hyrde of yo wyne & yo yiche
yanne bloddy yt & sede/ sowe yere
sowe esau yi wyn/ wy sowe/ & esau
& yanne sowe/ my sowe but yt yere to
me wyne of yi hey yt yi may sowe

16

blesse þee/ ⁊ whanne ysaak hadde his
ynete þe metis brouȝt: iacob brouȝ-
te also wyn to ysaak/ ⁊ whanne þis
was drunken: ysaak seide to hi/ come my
þou nyȝer: ⁊ ȝeue þou to me a cos/
iacob neiȝede ⁊ kisside hi. ⁊ anoon as
ysaak felide þe odour of his cloþis:
he blesside hi ⁊ seide/ lo þe odour of
my sone is as þe odour of a feeld ful
which þe lord hath blessid/ god ȝeue
to þee of þe dewe of heuene ⁊ of þe
fatnesse of erþe: abundaunce of whete
of wyn ⁊ of oile/ ⁊ peplis serue þee:
and lynagis worschipe þee/ be þou
lord of þi briþeren: ⁊ þe sones of þi mo-
der be bowid bifore þee: he þat cursiþ
þee cursid be he/ ⁊ he þat blessiþ þee:
be he fillid wiþ blessingis/ unneþis ysa-
ak hadde fillid þe word: ⁊ whanne ia-
cob was gon out. esau cam/ ⁊ brouȝ-
te in metis of þe huntinge to þe fadir:
⁊ seide/ my fadir rise þou ⁊ ete of þe

hittynge of preseuc/yat pi seule bleste
me/ & sack sede/wel3o forseye art ꝑ.
whiche answerde/I am clene pi furste
gendrid sone/I shall vpcide vi agreet
sorynge/ye worchide more pan
it may be vnseid. & nile/cliis perlore
wheuchyde emblyd ngo hyc wyte to
me hittynge malmy yet of alle pe-
gis bisse pt pou mineste/ye yuellide
ye/ye shyal be blesse/nolynne pse
words of pe fadir were yet/ecau
mide bisy agreet cry/& was aftony-
ed & seide/my fadir bleste ꝑ also me/
whiche seide/pi bropir came prestly
took pi blessinge/& cam addide/nesly
his name is clepid jacob/for lo he sub
plantide me iuoy tymie/bifore he to
ok auey my furste-fruytis gendrid
pingis. & nowe pe seynde tymie he
mislynde pi ryly my blessinge/& eft
he leide to pe fadir. Wher pou hast
not reserued also a blessinge to me.

I shall answerde/I have made hit pro
lond: & I have made alle his lynage
subget to his seruage/I have stablisse
hed hit in William & oile: & my
sone what schal I do to yee at yeee pe
ple to whom elen seide/seide wher
you hast comen so blessinge: I bec
ye pe you bleste also me/ & William
elen wepte ye gret zellinge: I shall
wed seid & seide to hit/ pi blessinge c
hal yee in pe fatnesse of pe erpe: & i pa
re is of heuene fro aboue

The pirde
pirde madiocrite/pe
pirde book of kingis

[illegible]

[illegible]

[illegible] yet were in pe [illegible] of pe
[illegible] of mannes/ pe [illegible] mane
[illegible] sale to [illegible] yt my
lord hadde be at pe [illegible] blynde
is in [illegible] pe [illegible] shul
te have mend [illegible] of pe [illegible] dye
pe kan/ [illegible] to
his lord. & [illegible] /manned
of pe lond of [illegible] & so/
[illegible] kyng [illegible] sale to he/
er vouch shal [illegible] pe
kyng of [illegible] & [illegible] pe
kyng. [illegible] take [illegible] it [illegible]
[illegible] of Glo. & [illegible]
[illegible] & [illegible]
kyng of [illegible] pe [illegible]
[illegible] of [illegible] pe [illegible]
[illegible] to

rente his cloþis & seide / Wher I am
god: þt may sle & quykene? for þis
king sente to me: þt I cure a man
of his lepre / perceyue ȝe & se: þt he
sekiþ occasiouns aȝens me? & wha-
ne elisee þe man of god hadde herd
þis: þt is þt þe kyng of israel had
de to-rent his cloþis: he sente to
þe king & seide / whi to-rentist þou
þi cloþis? come he to me & wite he
þt a profete is in israel / þerfore naa-
man cam wiþ horsis & charis: &
stood at þe dore of þe hous of e-
lisee / & elisee sente to him a messanger
& seide / go þou & be þou waischen
seuen siþis in iordan & þi fleisch
schal resseyue helþe & þou schalt be
clensid / naaman was wrooþ & ȝede a-
wey & seide / I gesside þt he schulde go
out to me & þt he schulde stonde &
clepe þe name of his god & þt
he schulde touche wiþ his hond þe

place of lep: & schulde cure me/ Wij
abbana & pharphar flodis of da
mask: bē nor betir pan alle ye wa
tris of israel. pat I be wasschen in
po & be clensid? þ̄ore whanne he had
be turned hī silf. & gede awey hauyng
indignacoun: his seruantis neyere
to hīt & spaken to hī/ seiden pauy ye
profete hadde said to pee agenst vīg:
ertis you oughte to do. how mychi
more now for he seiede to pee: be
pou iwaschen & pou schalt be clē
nid. ye gentil & vnnichide. vii. capis
in iohann: vs pe word of pe man
of god/ pat he had spoken was fulfild.
as pe kingis of israel schulde dyed &
he was deesid/ pe turnede hym
[illegible] to pe mā
[illegible] bi pe [illegible] & [illegible]
[illegible] & [illegible] pat
[illegible] pe
ple of israel/ ¶ pe pistle on pe

tewisday

Tewisday in pe prude wolke of
pe duces Tante Q. iiij. regni
[illegible] of pe wipnes of
[illegible] to chr[illegible] pe [illegible]
it wyn howsbondes [illegible] / & [illegible] mo
nest: pt pi seruant dyd[illegible] gud / & lo
pe maister. pt is he to whom pe not
te is owid, comp: to take n y lond
to farm hi / to whom chuse[illegible] right
wolt pou: pt; it to pee / [illegible] pe: to
me what pou hast in yi hous: sche
answerde / yi hand maide have no
pig i my hous: no [illegible] but a fop
le. pe bisch; shal be [illegible] / o
wyne pe sede go pou & sche be bro
wynge & sche of falle pi neyghbor[illegible]
vessel wil ha not fune & [illegible] and
dole pi mesure / in yon [illegible] pe
pou & pi sonis [illegible]
[illegible] / & wyn [illegible]
fuid: pou schalt [illegible] pi
pe wimmen [illegible] [illegible]

hyr silf ⁊ on hyr sonnes / per brouȝte
vesselis ⁊ schȝe zetide in / ⁊ whanne
pe vesselis were ful: schȝe seide to hyr
sone / bryngȝ pou zit. a vessel to me /
⁊ he answerde / I haue not / ⁊ peop
le stood / forsope schȝe cam ⁊ schewi
de to pe man of god / ⁊ he seide / go
pou / ⁊ sille pou pe ople: ⁊ zelde
to pi creaciur / forsope pou ⁊ pi
childre: lyne of pe residue / pe pist
le on pe prude wednesdap of lente /

The lord god seip pese pingis / onoure
pi fadir ⁊ pi modir: pat pou be lōge
lyuynge vpon pe lond. which pe
lord schal zeue to pee / pou schalt
not slee / pou schalt not do lecherie /
pou schalt not do pefte: pou schalt
not spekke false witnesse azens pi
neizbore / pou schalt not couete pe
hous of pi neizbore / neipir pou sch-
alt desire his wyf. nor seruant

not hond maide not oxe. not asse.
neip alle pīgis pt ben hise/forsope
alle pe peple he erde mouses & sal
lauuptis. pt is schipunge liztis.
& pe sou of Aaron. & pe hul smoldinge
& pa weren aferd & schakle wt iward
drede. & stode afer & seide to mouses
speke pou to us. & we schulen heer
pe lord speke not to us: leste pa
[illegible] dure we dien/ & mouses seide
to pe peple/ nyle ze drede/ for god cum
to pine zou: & pt his drede schulde
be in zou. & pt ze schulde not do sū
ne/ & pe peple stood afer: forsope
moyses neized to pe derknesse. wh
ine god was/ & pe lord seide to pr
more to moises/ pou schalt seie pe
se pīgis to pe sones of israel/ ze sal
en pt fro heuene I spak to zou/ ze
schulen not make goddis of siluer
neip ze schulen to zou goddis of
gold/ ze schulē make an aulter of

mal

ery to meet ye schulen offre pine
zoure vrent sacrifis. & pestible sa
crifis zoure schepp & oxen in erthe
pinne: in wynche ye unyude of unp
unne schal be ye pitte on ye pr-
ne pinnap of leute Jeremye. c.
Ye wicis ye word of ye lord
lord was made to jeremye &
sede/ stande you in ye zate of ye hou
of ye lord: & riche ye ther yis word.
& seye/ al iudu ye entre vi ye zate
hyte worschipe ye lord. here ze ye
word of ye lord/ ye lord of oostis.
god of israel: sap yese pigris/ make
ze good zoure weies. & zoure studies:
& I schal dwelle wip zou in yis pla
ce/ wheze ze trust in ye wordis of le
ynge & sede/ ye temple of ye lord.
ye temple of ye lord. ye temple of
ye lord is/ for if ze vlessen zoure
weies & zoure studies: if ze do dom
vnlyche man & his neizbore/ if ze

maketh not this challenge to a
conueyng. & to a fadir lecs child. &
to a husbondrye: neyp schyed out mort
blood in yis place / & gyn out not alle
goddis. into yuel to zou sayd. I schal
dwelle wip zou in yis place. in pe
lond wheryche I zaf to zour fadir.
sw pe word & tul into pe word.
seyp pe lord al mypzty. ¶ pe pirdde
on pe pridde fridayy of lente / xxxiiii.
¶ Ro pharaos pe sonnes of israel. & al pe multitude:
were azens moises & aaron & pey
weren turned into diffeunce. &
seide / zeue to us water yt we drin-
ke / & wyppinne pe multitude wyp ma-
moises & aron entrid into pe
vernacle of witnesse & seide
louse to pe peple made by god
and seiden / loyd god gyve ty
of yis peple & [illegible]
tresour aiwille of [illegible]

whanne yei ben fillid: pe grumchynge
of hem cesse/ & pe glorie of pe lord
apperide on hē/ & pe lord spak to moi-
ses & seide/ take pi zerd & gadre pe pe-
ple: pou & aaron pi brodir/ & speke
ze to pe stoō bifore hē. & it schal ze-
ue water/ & whanne pou hast led wa-
ter out of pe stoon: al pe multitude
schal drynke. & pe bestis per of schu-
lle drynke/ pforie moises took pe
zerd pat was in pe sizt of pe lord. &
as pe lord comaundide to hī. whanne
pe multitude was gadrid bifore pe
stoon/ & he seide to hē/ herezeiebel
and vnbileefful/ whepir we mou-
ion bringe out of pis stoon wat-
ir zou. & whanne moises hadde
maad pe hond. & hadde smyte pe
stoon twiis mit pe zerd: largiste
watir cam out/ so pat pe peple
drank & pe beestis dranken/ & pe
lord seide to moises & to aaron/

for ze bileuede not to me. pt ze schul-
len halowe me. bifore pe sones of
israel: ze schullen not lede pese peple
into pe lond. whiche I schal zeue to
hem pis is pe water of azenseyinge.
peie pe sones of israel stryueden a
zens pe lord. & he was halowid i
hem/ pe pilte of pe prydde sonn-
day of lente/ Daniel. xiij. c. 22
In po dayes a man was in bi-
lonne. & his name was Jo-
achym/ & he took a wif hanne by
name. pe douztir of elchie: a wom-
ful fair & dredinge pe lord/ for so pe
hir fadir & modir whanne pei were
rizteful: tauzten hir douztir bi pe la
we of moises/ so pei pei zoachym was
ful riche/ & he hadde a gardyn nyz
his hous/ & pe iewis camen to hi-
for he was pe mooste worschipful
of alle/ & two oolde men weren of
deputed Jugis in pt zeer/ of whiche

ye lord spak. pt wicknesse zede out
of babiloyne of ye eldir iugis. pt se
meden to gouerne ye peple/ yese iu
gis vsiden ofte ye hous of ioachym:
And alle men yat haddē doues in
men to hem/ for sope whānne ye pe
ple hadde turned agen affir myd
my: sisanne entrede & walkide in
ye gardyn of hir hosbonde/ &
ye elder men sawen hir entringe
daie & nightis & walkinge: & yei vseiten
out into ye wyndowis of hir/ & yei
turneden away her witt. & bowide
adōn her yeen: yat yei sauzen not
heuene: neiyr hipoustren on rist
wisnes/ soyely beyr bewen wondid
in ye loue of hir: & yei schyuiden
not her sorowe to hem silf to gidre
for yei weren ashamed to schewe
to hem silf her couentise: willinge
to ligge aciscilly vi hir/ & yei aspi
siden each my: more bisily to aspie hir

& ye toon sayd to ye topyr/go we
hoom: for ye our of mete is/ & yei
zeden out & departide fro hem silf/
& whanne yei hadden turned a zein:
yei camen into o place/ & yei afi
den ech of opir ye reule: & yei bro
wlechnde her conciaise/ & yanne
compyne yei ordeynedin a pryse:
whanne yei myzten spiedir hir alas
ne forsope it was don whanne yei
aspiedin a conenable myslaie and
de sum tyme as zistir day. & yei yo
de my ngo. Wip tho sumdeling
loone: & wolde be wanchyen in oz
garteyn/ for wip yeis tiide/ & suy
mur was not yei mistrusten y
they colde men hoolhoodinge ge
lir/ þ[illegible]
vrynge zo to mi [illegible]
ns: & dose ze yi [illegible]
yatry ye wakchyen/ & yei [illegible]
sche hadde comandid [illegible]

ye doris of ye gardeyn: ⁊ zede out
via posterie. to bringe yo pigis
yat sche hadde consuid/ ⁊ yei
wisten not yt ye elde mē were
mid yame/ sopely whane ye tame-
sels were gon out: ye two oolde
men risen ⁊ rūne to hir ⁊ sede/ lo
ye doris of ye garden ben closid.
⁊ no man seep vs: ⁊ we bē i ye ꝑ
werlde of yee/ wherfore assente yū
to vs ⁊ be yū medlid wt vs yt if yū
wolt not: we schulē seie witnes-
syngis azens yee. yr azonge man
was wt yee: ⁊ for yis cause yū schulē
rue yt ymaggels fro yee/ ⁊ sin sāne
in hirnedly forsoobide. ⁊ seide/ ag wisch
is bē to me on eche side/ for if I do
yis. deep is to me/ forsoope if I do nt.
I schal not ascape zoure hondis/
but it is lesine to me to falle into
zoure hondis wip oute werk: yan
to do ysine in ye sizt of ye lord/ and

Susanne crede with greet voice/ vnt
also ye eldre men creden azeyn hir
forlore oon vant. & opened ye dore
of ye gardeyn/ for lore whanne ye
seruantis of ye hous hadde herd
ye cry in ye gardeyn: yei feldē i hy
ye posterne to se what it was/ vt
after yt yei se oolde men spoken: ye
seruantis weiē aschamed greetly.
for neiie was such a word seid of
Susanne/ & ye morowe day was maid/
& whanne ye peple was come to wo
achym hir houseblonde: also ye. ij.
pistis. ful of wicknde pouer. camen
azeyn Susanne. for to se hir/ & yei sei
dē bifore al ye peple/ seyde ze for su
sanne ye douztir of elchie: ye wif
of joachym/ & anoon yei sente/ &
schye cam with hir fadir & modir &
childre: & alle kynes me/ certis su
sanne was ful delicat cypir tendir:
& fair of schape/ & ye wicknde men

mandide pat schulde be unhalid.
for sche was kaised: pat manely so
pat schulde be fulfilled of hir far
nesse/ for hir kynnesmen wequte
pat sanawen hir/ forsope pe ij.
sistis risen to gidre in pe mydill of
pe peple: & setten her hondis o pe
heed of hir/ & sche wepte: & bihield
into heuene/ & hir herte hadde trist
in pe lord/ & pe peplis seide/ whan
ne we walkide aloone into pe gar
dyn: pis susanne entride ibi they
dauncelis. & sche dosidde pe doris of pe
gardyn: & lefte pe dauncelis/ & a
yong man pat was hid. cam to hir:
& lay bi hir/ and whanne we we
ren in a corner of pe gardyn: we
sawe pis wickidnesse & rinnen to he/
& we sawen hi medlid to gidre/ &
forpi we mygte not take hi: for
he was stronger pan we/ & whanne
he hadde opened pe dore: he skipp

re out/but whānne we hadden talle
pis wōman: we askidē who was
pe zong man & seye wolde not seye
we to vs/off pis pīng we vē witnes
sis/pe multitude to lyē as to pe eldre
nē. & jugis of pē peple: & cōmānded
hir to rep/for loye sulsanne rette lou
de wt grete voice: & seide/lord god
wip oute lip gīnīngt & ende. pt art
knower of hid pīgis. & knowist alle
pīgis. biforе pt pei be don. pt wost
pat pei han born fals witnesing
azens me/& lo z die. whānne z hane
not don ony pīng off pese pīngis:
whiche pese men han maad mali
cōusly azens me/forloye pe lord hei
de pe voice of hir/& whānne seye was
led to pe deep: pe lord reiside pe voice
off azong child. whos name was m
mel/& he crede loude wip a grete
voice/z am clene of pe blood off pis
wōman/& al pe peple turnede azē

to hit & seide/what is pis word:
which pou hast spoke:& whanne
he stood in pe mydis of hē: he
seide/so ze sonnede children of israel.
ner leernynge neipir knowinge pe
pat is twelue condemnede pe dou3
tir of israel/turne azen to pe dom:
for pei spakē fals witnessinge a-
3eins him/⸗ for pe peple turnede
azen with hate: & pe elde men seidē
to him/come pou & sitte in pe myd
dis of vs: for god hap 3oue to pē
pe ano. of elde/& daniel seide to hē/
separte ze hē a-twynne fer: & I schal
deme hem/⸗ for whanne pou were
deputid proon fro pe op: he depi-
de oon of hem & seide to him/⸗ oold
man of yuel dayes: now pi synnes
ben come which pou wroughtest.
bifore leernynge vnrightwis domes/op
pressinge innocentis: & delyueringe
guilty men/whanne pe lord seip/⸗

schalt not slee an innocent & iust
man/but nowe if pou say hit: sele
pou vndir what tree p̄ sawest he
spekīge to gidre to hē silf/ wlyche
seide/ vndir an hawe pōm tre/ for
sope daniel seide/ rizth̄ pou hast
in pī heed/ for lo pe aūgel of pe
lord bi a sentence taken of him:
schal kitte pee by pe mydil &
wh̄ānne he was sent awey: he co
mandide pt̄ op̄ to come & seide to
him/ pou seed of canan & not of
iudah. fawnesse hap bessey ced pee:
& coueitise hap mysturned pī hert/
pus ze didin to pe douzters of israel:
& pei dredden & spaken to zou/ but
pe douzt̄ of iuda: suffride nor zoū
wickidnesse/ nowe p̄ fore see pou
to me/ vndir what tre sawest zou
he spekīge to gidre to hem silf/
wlyche seide/ vndir a blak pōm/
for sope daniel seide to hit/ rizth̄ also

por hest in pin heed / for pe angel
of pe lord dwelly & hay aswead.
pt pe hurt & ecly pe mydd[illegible] & se
you / pat al pe puple aned for
de hay grete voice & blesse pe
lord pt hap hep pt hopide in hi &
pei pide to gidre agens pe. y. pat
for dauid had counsid he vi her
oftinne: nor pat pei hadde bore
fals testimonye / & pei dide to he.
al pin hadde do vnele agens pe
mysbeleft. pei shulde do bi pe
lawe of moyses & pei shulde he
gilles blode lik cained pt day
pe pistle on pe. iij. monday of
lente. iij. book of kings. iij. c.

[illegible] dwelling [illegible]
pers, and to pe kingis house
vfor. pt. of iudas oon sone / hay
[illegible] / & pis wonnd dwel
hem pe oon hand. & ysaide at hir
in acouche / for sepe & pe prude du

afin

after þ̄ I childe: also þis wōman
childe / & were to gidre ī þe house
& noō oþer was wiþ us ī þe house:
out taken us tweyne / forsoþe þe
sone of þis wōman was deed ī þe
nyht: for she slepte & oppressid hir
& she wos in þe fourþe part of þe
nyht in silence: & took my sone
fro þe side of me þī handmaide le
þinge & setide in hir bosum forso-
þe she puttide in my bosū: hir so
ne þat was deed / & whanne I hadde
risen erly to zeue mylk to my so
ne: lo aperide deed / wiyom I bihe
eld diligentliar. vi clere liht: & I
seynede þ̄ he was not my. wiyom
I gendrid / hadde þe foul wōman
anslyerid / it is not so as þ̄ seest!
but þi sone is deed. forsoþe my sone
liuep / ayen answerd she seide / þ̄ not
for my sone liuep: & þi sone is deed
& vi þus maide yee stryuende vi foro

ye kyng/ yane ye kyng seide/ yis
wōman sayd my sone hym: & pi
is deed/ & yis wōmā answerd/ nay/
but pi sone is deed/ for sope my sone
lyuep/ ȳ for ye kyng seide kyng
ge to me a sword/ & whane yei had
dē brouȝt a sword bifore ye kyng
ye seide: departe ȝe ye quik ȝōg chi
ld into tweyn parties: & ȝeue ȝe ye
half to oon. & ye half part to ye
to p/ for sope ye wōman whos so
ne was quik: seide to ye kyng/ for
hir entrailis were moued: on hir
sone/ lord I biseche ȝeue ȝe to hir
ye quik child: & nyle ȝe slee hym/
azenward sche seide/ be he neyr
to me. neyr to yee: but be he de-
partiē/ ye kyng answerde: & seide
ȝeue ȝe to yis wōmā ye quik child:
& be he not slayn/ for sope yis is
ye modr/ ȝ for ye al israel herde ye
dom: which ye kyng hadde demed &

ye dredden ye kyng: & saien yt
ye wisdom of god was in yt: to
make tom ¶ ye pistle on ye .iii.
sunnysday of lente / stody .xxxii.
¶ yo dies / ye lord spak to mo-
ses. & seide / go you doũ of ye hil:
yi peple hap synned: whō y leddist
out of egipt / yei zedē awey soone:
fro ye wey whiche you scheewidist
to hē / & yei maden to hem azotē calf:
& worschipidē / & yei offirdē sacrifice
to it: & seidē / israel yese ben yi god
dis: yt led dē yee out of ye lond of
egipt / & eft ye lord seide to moises
I se yt yis peple is of hard nol / suf-
fre you me yt my wrecchidnesse. yt
is strong vēgaūce be wrop azens
hem. & yt I do awey hem: & I schal
make yee ito a grect folk / forsoyc
moises priede his lord god: & seide
lord why is yi vēgaūce wrop azes
yi peple: whom you leddist out

of ye lond of egypt. in greet strengye
& in strong hond: & I will sey pt ye e-
gyptians sele not, he led them out
sely to slee in hillis: & to do alle fiw
ye erye pt we sesse: & be ye quenie
ful on ye wickidnesse of yi peple/
have you myndr. of abraham of isa
ak. & of israel. yi seruantis: to whi
che ye hast swoore by yi silf. & seidist
I schal multiplie youre seed as ye
sterris of heueue/ & I schal zeue to
youre seed. al yis lond of whiche
I spak. & ye schulen welde it eile/ & ye
lord was plesid pt he dide not yep
nel. whiche he spak azens his pe-
ple/ & he hadde merey on his peple.
ye lord oure god. Alleluia on ye. iiij.
wednesday of lente/ ezechiel. xxvj.°

The lord god seip yese yigis/
I schal halowe my grei na-
me: pt hepi me wite. pt I am ye
lord/ whiche I schal be halowid i

zou: vifore hem / for I schal take awey zou
fro hepī mē. & schal gadre zou fro al
le londis: & I schal bringe zou into zoure
lond / & I schal schedē out clene wat
on zou: & ze schulē be clensid fro al
zoure filpis / & I schal clense zou fro
alle zoure idolis / & I schal zeue to zōu
a newe herte. & I schal sette a newe
spirit in ye mydis of zou / & I schal
do awey an herte of stoon fro zoure
fleisch: & I schal zeue to zou an herte
of fleisch / & I schal sette my spirit
ye mydis of zou / & I schal make yt
ze go in my comandementis: & ke-
pe & worschipe my domes / and ze
schulen dwelle in ye lond vhich I
zaf to zoure fadris / & ze schulen
be a peple to me. & I schal be mi
god to zou. Sayd ye lord almyzty

ye vistle o ye. iij. sedmanay of Ezec/
Thus seyd ye lord god / I schal
yeue pardis / vn ze wanschyd be

.6.

ze deme: to ze alwey ye yuel of zoure
yonzthis fro myn yzen / cesse ze
to do wel wardly: lerne ze to do
wel / seke ze dom: helpe ze hym
ye is oppressid. deme ze to pe fadir
less & modir less child. defende ze
alwidowe. & come ze & reprue ze me
seip ye lord / yif zoure synnes be
as blood red: yei schulē be made
white as snow / & yif ye be red
as vermilon: yei schulē be white
as wolle / & if ze wolē here me: ze
schulē ete pe goodis of erpe. seip pe
lord almyzty. pe pistcon. pe. xxi.
sunday of lente / iij. idus. iij.
in pe dayes albōma of pe suna
mytas. cam to hir pe prete.
in pe hil of armelim / & wyānne pe
man of gods hadde sen hir eisene
azens: he seide to gieze his child /
lo yilke sunamyte go yeu perfoie
fro pe metige of hir. & seie pou to

hur/ wheyꝗ it is dō rightfully a boute pī
husbonde: ⁊ a boute pi sone: ⁊ sche
answerde rightfully ⁊ whānne sche had
de come to pe man of god into pe hil
sche took hise feet. ⁊ giezie nezede:
pt he schulde remeue hir/ ⁊ pe mā
of god seide/ suffre pou hir/ for hir
soule is in bitternesse: ⁊ pe lord held
pryuy fro me. ⁊ seyde nyte not to me/
⁊ sche seide to hī/ whyꝗ ꝗ asude my
sone of my lord: ⁊ whyꝗ ꝗ seide not
to pee. scorne ꝗ not me: ⁊ he seide
to giezie girde pi lendis: ⁊ take my
stafin in pin hond ⁊ go/ if a mā mee
tip pee. greete pou not hī/ ⁊ if onp
man gretip pee: answere pou not
hī/ ⁊ putte pou my staf on pe face
of pe child/ forsope pe modir of pe
child seide/ pe lord liuep ⁊ pi soule
liuep: ꝗ schal not leue pee/ ꝗ for he
wos ⁊ suede hir/ sopely giezie zede
biforne hē. ⁊ putte pe staf on pe face

of ye child: & voice was not neipr
wer & gieslie turnede azen ito ye ine
nuger of hi: & tolde to hi & seide/ ye
child wos not/ ꝑ foze elise entride
into ye hous: & lo ye deed childe
lay in his bed/ & he entrude & closide
ye doze on hi silf & on ye child: and
preiede to ye lord/ & he stizede & lay
on ye child/ & he puttide his mouy
on ye mouy of ye child: & his izē
en ye izen of ye child & his hon
dis on ye hondis of ye child: &
he bowide hi silf on ye child/ & ye
flesch of ye child was maad hoot/
& he turnede azē & walkide i ye hoo
ones hidir & yidre/ & elisee stizede:
& lay on ye child/ & ye child zonde
vij. sipis: & openede ye izen/ & he
clepide giesi & seide to hi/ clepe ꝑ
yis sunamyte/ & sche was clepid:
& entrude to hi/ & he seide/ take yi
sone/ & sche cam & feldri at his

feet: & worschipide on ye erpe/ &
schye took hir sone & zede out/ & eli
ze turnede azen ito galgala. pe
pistle on pe.iij. frydai of leute/ in
po dayes pe Triegi.iij.
sone of alboina hucwynti:
was sijk/ & ye sijknesse was most
strong: so pt bxcep dis elte nor
hi/ ptore schye seide to elie. what to
me & to pee pt man of god: cerist
pou to me: pt my wicknesse sy
ulde be remembxid/ & pt pt schyuldist
sle my sone/ & ehe seide/ zeue pn so
ne to me/ & ye took pt sone from
hir bosum. & bar ito pe soler wher
he dwellide/ & he put him on his
bed/ & ye cried to pe lord. & seide/
my lord god. wher pt ye & pt
pe widowe pat wyth a yam sustenit
on hi. suffir pat pen sustenit yi
sone. pt he sprinde wrood yt dide. &
wist on pe sethide in pne tymes/ & ye

mede to ye lord: & seide/ my lord god
I wilsche: ye soule of pis child turne
azē into ye corpus of hī/ ye lord her-
de ye voice of elye: & ye soule of ye
child turnede azen wip-ine hī/ & he
lyuede azē/ & elie took ye child & put-
te hī down of ye soler into ye lower
house: & bitook to his mod'/ & he sei-
de to hir/ lo pi sone liuep/ & ye wō-
man seide to elie/ nowe i pis I know
nowe pt ye art ye mā of god: & ye
word of god is soop i pi mouf/ ye
Visle on ye iij sat'day of lente/ I sa
ye lord god seip yese ¶ Fiat:
pīcis ¶ In a plesant tyme I
hynde yee: & in ye day of helye I hel-
pide yee/ & I kepte yee & zaf yee. into
a boond of pees of pi peple: pt you
schuldist rese ye erpe. & haue i pos-
sessiōn erītage distried/ pt you schu-
ldist seie to hē pt ben boūdē: go
ze out/ & to hē pt ben in derknessis: be

ze schewid/ þei schulē be fed ī wei
ȝs:⁊ þe lefwis of hē schulen be
m alle þat ꝑīgis/ þei schulē not
hūgre:⁊ þei schulē no more þirste:
⁊ hete ⁊ þe sūne schal not smyte
hē/for þe merciful weir of hē schal
gouerne hē:⁊ ȝ schal zeue drīke to
hē at þe wellis of watris. ⁊ ȝ schal
sette alle my hillis īto weȝ:⁊ my
paȝis schulen be enlȝarīd/ lo þese
men schulē come fro fer:⁊ lo þei sch-
ulē come fro þe norȝ ⁊ see:⁊ þese
fro þe sonȝ lond/ heuenes herie ze.
⁊ þou erþe make fil out ȝoie: hil
lis sīge ze hertily herynge/ for þe
lord comfortid his peple:⁊ schal
have mercī of his poore men/ ⁊ sīd sayd
þe lord hap forsake:⁊ þe lord hap
forȝetū me/ whether wūmmā may
forȝete hir ȝōge child: þt sche have
not mercī on þe sone of hir wombe:
þouȝ sche forȝetip nepeles ȝ schal not

fourte seyd ye lord almyzty / ye pistle
on pallion modyssonns . iij . c
in yo tues. ye word of ye lord
was made to jonas ye sonne
tymne. & seide / rise you & go into nynyu
e ye grete cite, & preche you to it. ye
preche which i speke to yee / &
jonas rose & went into nynyue
by ye word of ye lord, & nynyue was
agreet citee: of ye journe of ye dai
es / & jonas bigan to entre into ye ci
tee. by ye iurney of o day. & cried
& seide / yit fourty dues. & nynyue
schal be vndirturned or distroied
& men of nynyue bileeuedin to ye
lord. & preechiden fastinge. & weren clo
yed with sackis. fro ye more til to ye
lesse & ye word cam to ye kyng of
nynyue / & he rose of his sete: and
cast awey his clopis fro hi. and
was clopid with sak & sat in aschye /
& he cried & seide / in nynyue of ye

moup of ye kyng & of his princes:
& seide/men & werk bestis & oxen
& schyeep. taste not ony pīg: neyꝯ
be fed. neyꝯ drynke watr, & be men
hilid with sackis: & werk bestis cre
to ye lord in strengye/& be assuem
cōuertid from his yuel wey: & fro
wickidnesse yt is in ye hondis of
hem/who wot if god be cōuertid
& forzeue. & be turned azen fro wod
nesse of his wrrpye/& we schul not
pische. & god say ye werkis of hē:
yat ye were cōuūtid fro her yuel
wey/& god hadde mercy on ye mahc
which he spak. yt he schulde do to
hem & did not/& oure lord god had
de mercy on his peple ¶ ye pistle on
ye twisday i passion week ¶ mynd
e ye dayes men of be ¶ xiii. c.
bilouyne. were gadrid to gidre
to ye kyng & seide/ Zimake yo to us
mynd: yt dischrde bele & kulide ye dya

gon/ellis we schulen dee yee ⁊ yi
yons/ yfore ye kyng say: yt yei fel
le in greetly on hi/ ⁊ he was com
pellid by nede: ⁊ vitook daniel to
he whyche seiten hi into ye lake
of lions: ⁊ he was ye seuene day
es/ ⁊ vij. lions weren in ye lake/
⁊ hey bodies ⁊ theyr schyep: we
re zoven to he eche day/ ⁊ panne yo
were not zone to he: yt yei schul
len demoure danyel/ forsope aba
cuk peyfete was in Judee: ⁊ he
hadde sode potage. ⁊ hadde sett i loo
ues in a litil panier/ ⁊ he zede into
ye feeld: to veie to ye repers/ ⁊ ye
angel seide to abacuk/ veie yi ye
mete whyche yon hat to babilop
ne. to danyel ye whyche is in ye
lake of lions/ ⁊ abacuk seide/ lord
I say not babilopne: ⁊ I knelle not
ye lake/ ⁊ ye angel took aft ye lo
ꝓ took hi la ye top ⁊ var hi bi ye

yeer of his yeed/ & he lettide pillie
abanak in babilopne on pe lake.
in pe feerfnesse of his spirit/ & aba
nak arede. & sede/ danisel pe seruant
of god. take you mete pt god hap
sent to pe/ & danisel sede/ lord god. pu
hast mynte on me. & hast not for
saken hem pt louen pee/ & danisel to
os. & eet/ certis pe angel of pe lord.
restorde abanak anoon in his pla
ce/ þ̃ore pe kiug nam in pe seruẽt
my: to biseyle danisel/ & he nam to
pe lake & lolude in: & to danisel sittige
in pe mydbil of lotis pe kiug cri
eir an hiz ut agreet voice: & sede/
lord god of danisel pou art great
& pe kiug bicauſ his mirof pe lak
ceris he sente into pe lake pe p
uerris made of his persuoiers
pe ioc̃ hemouid in ar ouaiten
bisoge hi/ pe kiug sayd pt pe god
bisellen tal euye. hiz pt pe god

daniel/ for he is god spryngge into
worldis/ he is delyuere & sauyour:
doynge myracles & mirabilis i heue
ne & in erpe: pt delyuede daniel fro
ye lake of lonis/ ye pistle o ye wed
nesday i passion week/ lenten. xix

5 ye lord spak to moses: & sede
speke you to al ye cipeniye
of ye sones of israel: & sere to hem
ze schulē not do yefte: ze schulē not
lie/ and no mā dissemyle his neyzbo
re/ you schalt not forswere i my na
me: neyre you schalt defoule ye na
me of yi god/ zam ye lord/ ye schalt
not make fals calenge to yi neyz
bore: ye schalt oppresse hi by
violence/ ye wrong of yi hird mā
ye schalt not hold in your herte. schal not
abide ye wyne al to ye morow tyd/
[illegible] man.
[illegible] of lettyng
[illegible] ye schalt

halr

drede

dyede ye lord yi god/for I am lord/you
schalt not do yt yt is wicked. [illegible]
wisly you schalt deme/you schalt not
beholde ye persone of ye poore/ne
you schalt honour ye vysage of ye mygh
ty/rightwisly deme you to yi neyghbore/
you schalt not be a wrongful reuyler
of gyrnone syne: ne pryse up yourself ge
lle in peple/ne you schalt stonde a
gens ye blood of yi neyghbore/I ye lord/
hate you not yi bro[ther] in yi herte: but
openly vnderrynne hi. yt you have
of hi no syne/you schalt not take vn
kaunt. ne yt schalt haue mynde of ye
wrong of yi ancestyrs/yt schalt ye
yi frend as yi self/I am ye lord. my
lawis keye ye/I sholope am your lord
god

ye pistle on ye thursday I pascho[illegible]
in ye mass [illegible] Wolke [illegible] Manel. iij.
Thus sayth ye lord I [illegible] dis
tune not yi testament. [illegible] you
away yi mercy fro us/for abraham

pt dr. Aprig. I shall pt seruant & shra
el pt help. to whyche you spake vn
to our fadyrs. pt you schuldist multiple
her seed as the sterres of heuene. &
as gruuel which is vn pe bynke of
pe sea/ for thy lord we be made wel.
more vn alle folkis. & we be low vn
to thy for oure synnes/ & i pis
tyme is no place & drink. & pfete. neyp
ther sacrifice. neyp sacrifice neypr
offringe. neyp pe place of furste fruts
vn fore pee. pt ibe mon hynde pt thy
hart be reflayned in contrit soule:
& vn spirit of meknesse/ as i bycom
sacrifice of rammes & of bolus. & as
vn pousandis of fatte lambren: so
oure sacrifice be made to thy in
pi sight. pt it plese pee/ for no schan
me is to he pt trust in pee/ & now
we sal per vn al pe herte: & we dre
pe pee & we seken pi face. seyende
pou not vs. but do with vs pi mylde

nesse. ⁊ by pe multitude of pi mercy
⁊ relyuere pou us in pi merciaus:
⁊ zeue pou glorie to pi name lord
⁊ alle men be schet. pat schedyt pueple
to pi seruaūns/ be pei schent i al pi
mizt: ⁊ pe strengye of yē be al to bro
kū/ ⁊ pei schulen wite pat pou art
pe lord god aloone: ⁊ glorious ō pe
wōdnesse of londis. lord oure god

pe pistle on pe friday in passiōn
a pe dayes. Iwolk ... Ieremye ⁊ wri
Ieremye seide/ lord alle pat for
sakeen pee schulē be schent. pei pat
gon awey fro pee i peerye. schulē be
writē/ for pei forsoken pe lord: pe
welle of liuynge wateris/ ⁊ alle my
lord ⁊ I schal be yerlid. saue me
me. ⁊ I schal be saaf: for my preise
pou art/ lo pei seiē to me where is
pe word of pe lord: come it:
not disturbed sekinge pe ... pe
yerde: ⁊ pe day of man I ...

you wost/ yt yt is go out of my lippis:
yt was in yi lyst/ be you not to lord
full to me: you myn hope in ye day of
turmentinge/ be yei confondid yt pur
sueu me: & be not I confondid I wand
ly drede yei. & I wandly drede not I/
vinge you on he a day of turment:
& defoule hem vi double defoulynge/.
lord our god. ye pistle on ye satur
day in passion week. Jeremie. xviij.
In yo dies ye wordis men of
Jewis: lord to gidre come ze.
& penke we youris azens Jeremye
for wh ye lawe schal not perische fro
ye prest. nei counsel pische fro a wise
man: nei word schal perische fro a
prophet/ come ze & smite we yi wt tunge:
& take we not heede to alle ye wor
des of it/ Lord give you tent to me:
& here ye: pe voice of myn adiscarie
wh pryed is yolde for good: for yei hab
ygyld agynst to my soulc: haue you

unyude yt ꝑ stood in pi sizt. to speke
good for hem: & to turne awey yt in
dignacoñ fro hē ꝑ forcaste pou pe
sones of hem fro hūgr & wrp hē into
pe hondis of sweord pe wyues of hē
be marad wip oute children: & be ma
ad widowis: & pe houswondis of hem
be slayn bi deep pe zouge men of hem
be ꝑsid to gidre in bataile: ay be
hand of pe hous of hem for ꝑ shalt
bringe solemnly a ꝑcessoñ hem: for pou
oughten a pitte to take me. & hidē sta
ns to my feet but ꝑ lord knowis al
pe counsell of hem agens me: wid
drap/ do nowt not ay in pe wicked
wrate of hē: & pe fiure of hē be nord
awey fro pi face/ be pou mared falling
doñ & pi sizt in pe tyme of pi strong
vengaūce. lord my god Upon palm
sūday alleluia. Prody pe fuy .. c. xx
u pe dulces. forloye pe kynges of
israel mure pe wrte pe hyne pe

were all welles of water. & lxx. palm
trees: & yet setten tentes besides pe
water/ & yet zeden forp for helpyn/
& al pe multitude of pe sonnes of israel
came into desert of syn: which is by
twixe elym & synay/ i pe xv day of pe
second monpe after pt pei zede out
of pe lond of egipte/ & al pe cōgregac
ion of pe sonnes of israel. gruchtyde
azens moises. & azens aron i pe desert
/ & pe sonnes of israel seiden to
hym/ we wolden pt we hadde be ded
vi pe hond of pe lord in pe lond of
egipte. whanne we sete on pe potes
of flesch. & eten loues i plente/
why ledden ze vs into pis desert: put
ze sleyn alle al pe multitude wip
hunger. for sope pe lord seide to moi
ses/ lo: i shal reyne on zou loues
from heuene/ pe peple go out put it
gadere pe pings. pat suffise bi eche
day. pat i assaye pe peple. whe pir

it gouip ⁊ my wep eiꝑ may/ sopely
nu pe lizte may gedze pei pt. pr pei
schulē bere nu. ⁊ be it possible oil pt
pt pei were wont to gadze vi eche
day/ ⁊ uoules ⁊ aron seid: to all pe
sones of israel/ at euentide ze schu
len wite pt pe lord lede zou out of
pe lond of egipt. ⁊ in pe morowtyd
ze schulen se pe glorie of pe lord/ for
zhere zoure gruchyngis azenis pe lo
zd/ sopely what ben we: for ze gruc
chiden azenis vs. ⁊ moises seid/ pe
lord schal zeue to zou at euentide flei
schis to ete. ⁊ loues ⁊ pe morowtyd
ni plenre: for he herde zoure gruc
chyngis in whiche ⁊ gruchiden we
⁊ for what what ben we. ⁊ pou
schyngis is not azenis vs but azenis pe
ze lord/ ⁊ moises seid/ pis is pat
pat pe lord comanded/ fil
mes of manna/ ⁊ let it be kept
for pe nexte zoure generacyon/

[illegible] speak to al ye [illegible] ye of ye so-
[illegible] of israel ye vnkyndly do ye vnlow-
[illegible] ye glorye of ye lord dyende
[illegible] ye pryde on ye mond-
[illegible] ye last woke of lente / ¶ sane. [illegible]

[illegible]

[illegible]

¶ pe pistle on pe tem
pe lasse woke of lente/ser
[illegible]

[illegible]

¶ on pe wednesday in pe lasse
woke of lente/ser. lxj.
[illegible]

to his mete to wip yt: & his werk is
bitore hit & pa schulē deye hit an lyo
ly peple azenbouzt of pe lord. you
wil pe schalt be deyd alouzt atoe:
& not forsakē who is pis pt am fro
edom. why stryned dopis fro bozn:
pa sikeyly in his stwole: gouinge in
pe multitude of his trw/pt speke
inzelis. inself: & aforc hyzede and to sa
uen/why pānce is pi dopīge mod:
& pi dopīge as of men tredīge i pe
pretis/pe pretis & tread alouzt
of pe dik of lynde. pt is not anna
why me/& trad hem in my wroduc
tō: & to gidre trad hit my wrappe
& pe blood of hem is sprengid o my
clopes: & alle my clopīgis & pefoulde
pe wil day of wānāce is in my
herte: & pe zeer of my zeldīge cam
& halsed aboute. & pt nam not dyd
perfitly bugete pt bad me pt help
& myn indignaūt fauore to me

thyn arm: & it halp to me of pe mi-
ful wyrys of pe lord. & schal wonde-
pe pisyngis of pe lord on alle pingis:
pat hap zoldin to vs. pe lord our
god. ¶ pe pistle on pe sunne wed-
nesday. ¶ Sayne pe pirt & fifty. c.

¶ po mes & sayne seide lord who
bileuede to oure heringe: & pe
arm of pe lord to whom it is schewid/
& it schal rize up as a quik heyge
bifore him: & as a wote fro pe pristye
erpe/ þ is nor schap to him neipir fair
nesse: & we sawen him & he was not of
sizt & we desirede him dispised. & pe lat
te of men: a man of sorowis & knowis
ynge sikynesse/ & his eyen were as
hid & dispised: wherfore & we ne-
ne not him/ verily he suffinde oure
sikynesse: & he bare oure sorowis/ &
we arettidin him as a mesel: & smyten
of god. & meked lowis/ for sope he was
woundid for oure wicidnesse: he

[illegible] put vnto his owne wey: ye lord put vnto hi.
ye wickednesse of all vs/he was offrid
[illegible] not his mo
[illegible] he shal be led to slaynge:
[illegible] as a lamb before
[illegible] aperis his
[illegible] angluisch:
[illegible] ye gma
[illegible] do ye
[illegible] al
[illegible] of ye
[illegible]

yat yt he zaf his lyf into deep: & was
ouerend wip felonis men/ & he did aslep
ye slynne of manye men: & he prayed for
trespassours. yt yai schulde not perische
sayd ye lord almyzty/ upon good fri-
day ye firste lesson ¶ Osee. vj. c.

In her tribulacoun yai schulde rise
early to me/ saynge & makes vs
ryzen to ye lord/ for he took & schal hele
vs: he schal smyte & schal make vs
yaele/ he schal quyckeneus vs after tway
dayes. & in ye prydde day he schal rise
vs/ & we schulde leue in his sight/ Let vs
ken & ete: yt we knowen yt he schal/
his gomynge out is made redy as yt ye
morowtide. & he schal come to vs as
vs. rayne is yeuen & lateryn as ye
erly/ sprynge wyzt schal yt he ye pay-
nes what schal I do to ye yt ye
vs in doude of ye-mandynes yt ye
passynge hoy erly/ for vs yay ye
wite on pseche: & kille yem yt ye wyzdis

of my mouth & ye dones schullen go
out as yerlynges wolde ryng & not sat
fast & ye kynnynge of god made yam
wyse sechyst/ upon goode fryday ye
secōnde lessoñ ¶ exody .xij. c.//

The lord seide to moises & aaron:
in ye lond of egypt, this monye
shyppynge of monys to zou: schyal
be ye derste i ye monys of ye zeer
to zou ye to al ye mynynge of ye sones
of israel & sey ye to hē in ye tenye
day of this monye: eche man take
a lam by his meynyed & house but
if ye nomber is lasse yan it may suf
fise to ete ye lam: ye schal takeyn
a lam without wemme so lyv ho
nyle ye of ye zeer of dayes: ye monū
ye ye. hynge of ye lamb
ye lond schyal be a mulle
of ye zeer ye ye take yem & ye wha
ye ye schal take also aide
ye lynnen kepe yis mi to ye. tuy.

day of pis moneye / & al pe multitude
of pe sones of israel. pat is eche hous:
schal offre hit at euening & pei schulē
take of his blood: & schulē putte on
euer eipur post & ilyere pei schul eet
dis of pe hous. & pei schulen ete pe flesch
ete hit & in pat nyht pei schulen ete ale
ysche wosche wip fier: & pei f sones
wip leuisch of pe feeld ze schulē not
ete perof ony raw pig / neipur sodon
in water but wosche oonly vi fier. ze
schulē remoure pe hed & feet wip ca
tunes & pat ony pig pat schal ab
ide fil to pe morwe / pat ony pig se
mitdur: ze schulen burne it pe fier for
soye pis ze schulen ete bitte schulē
gurdes pe reynes & ze schulē bere sch
oun in pe wey / ze schulen halte fas
ten & pis is pe schulen halte fas
ten / for it is pe passeiage of pe
lord. pe firste lesson on estereuen:
Genesis pe firste chapitre /

[illegible] ye firmament god made of nouht
[illegible] & erye forsope ye erye was
[illegible] & darkenesse were on ye fa
[illegible] of depye/ & ye spirit of ye lord was
[illegible] on watrus/ & god seide/ let be ma
de/ & let [illegible] made/ & god sey ye li
[illegible] good/ & he departed bet fro ye dark
nesse/ & he clepide ye light day/ & ye dark
nesse he clepide nyht/ & ye euentide & morwtide.
[illegible] & god seide/ let be firmament made in ye mydde of
[illegible] & let it departe watrus fro watrus/
[illegible] ye firmament/ & it was so.
[illegible] ye firmament heuen/ & ye euentide & morwtide
[illegible] ye firmament heuen/ & let [illegible]
[illegible] place/
[illegible] place apart/ & it was so.
[illegible] ye firmament heuen/ & [illegible]

[illegible] ye permanent of heuene: yt
ye [illegible] shyne on erth & yt yor
lule & lusyng to ye hye & mysty
[illegible] & perpetuelly! &
god say. yt it was good. & ye erth
ne & mosyrnd dyd moch ye four
ye day. god sade. let yt erth bryng
forth grene herbe of herynge fou
lest & frytyd tre bryng fruyt vn
der ye firmament of heuene. & god
made of nought grete dragons & al ye
soule lyuynge & mouable. wherwith
ye watres wrought fysh in their kyn
des & god made of nought alle cata
ntes lyuynge. & god say ye made
good. & blessyd hem. & sade. wax
ye & be multiplied & fill ye ye
watres of ye sea. & bridds let mul
tiplied on ye erth. ye morrow & ye
xxti day. god made of nought. & god
sayd ye erth bryng forth lyuynge
soule in his kynde. beste & [illegible]

[illegible]

[illegible]

[illegible]

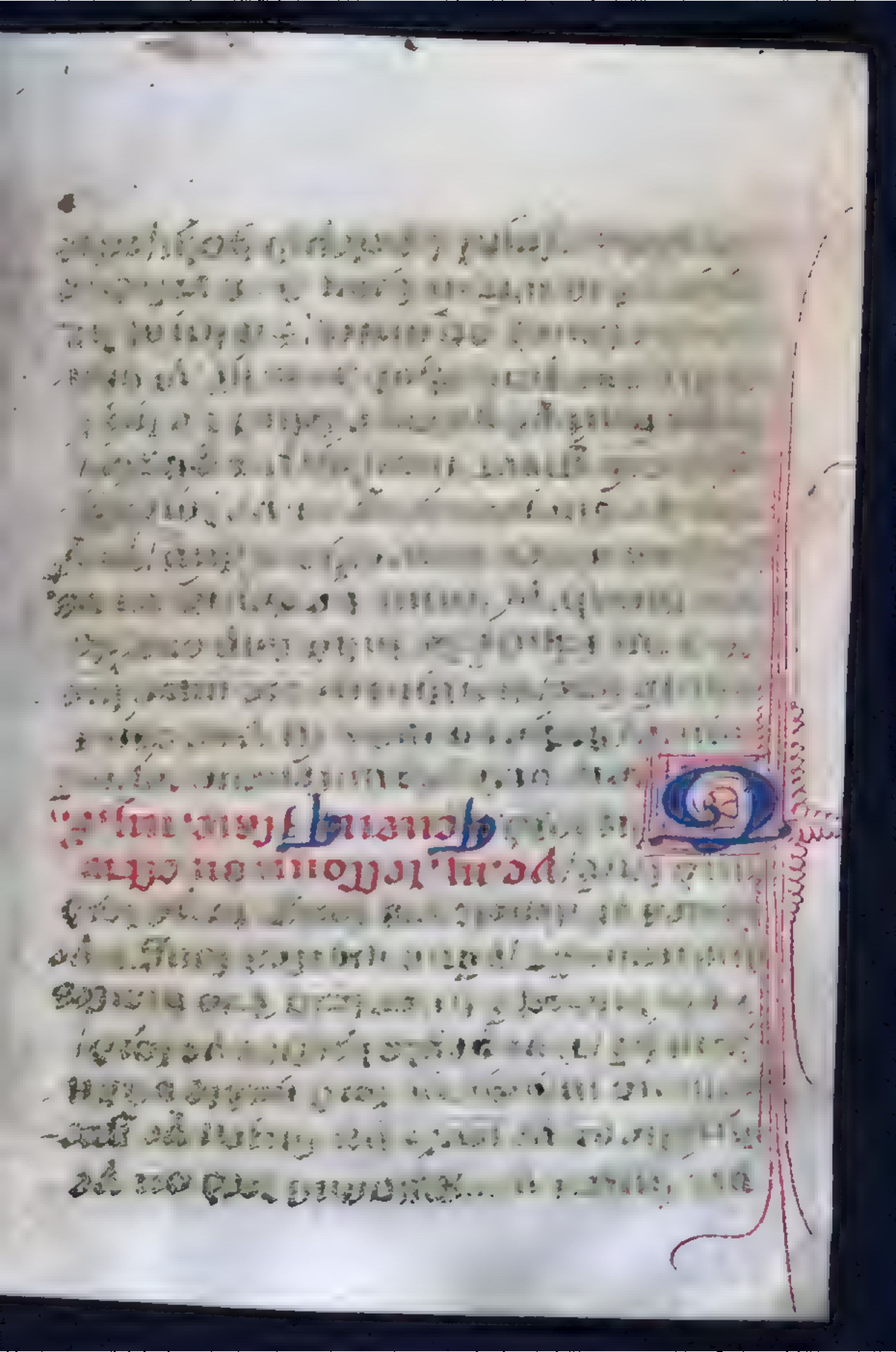
[illegible]

[illegible]

[illegible] ecclesiastici. [illegible]

[illegible]

my. lesson on chur cuen[illegible]
chronony. m[illegible]



Ve.1.lec

Son on matsin euenglewlis. Mij.c.

[illegible] alle pe follow[illegible] [illegible]
[illegible] pe [illegible]
[illegible]
pe seconde lesson on Wittsuneuen/
[illegible] ¶ Feria. [illegible]
[illegible] pe [illegible]
~~pe lesson on Wittsuneuen~~ [illegible]
[illegible]
pis is red all out to fore on estre
euen pe fourpe lesson / ¶ pe.iij.
lesson on Wittsuneuen / ¶ sine.iij.
[illegible] ¶ is
ind al out to fore on estreuen. pe
pridde lesson / ¶ nolle sue [illegible]
lesson o Wittsuneuen ¶ [illegible]
[illegible]

[illegible]
[illegible]
[illegible]

[illegible]

[illegible] I wilt wake [illegible]

[illegible] the [illegible] of Madlaine &c

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

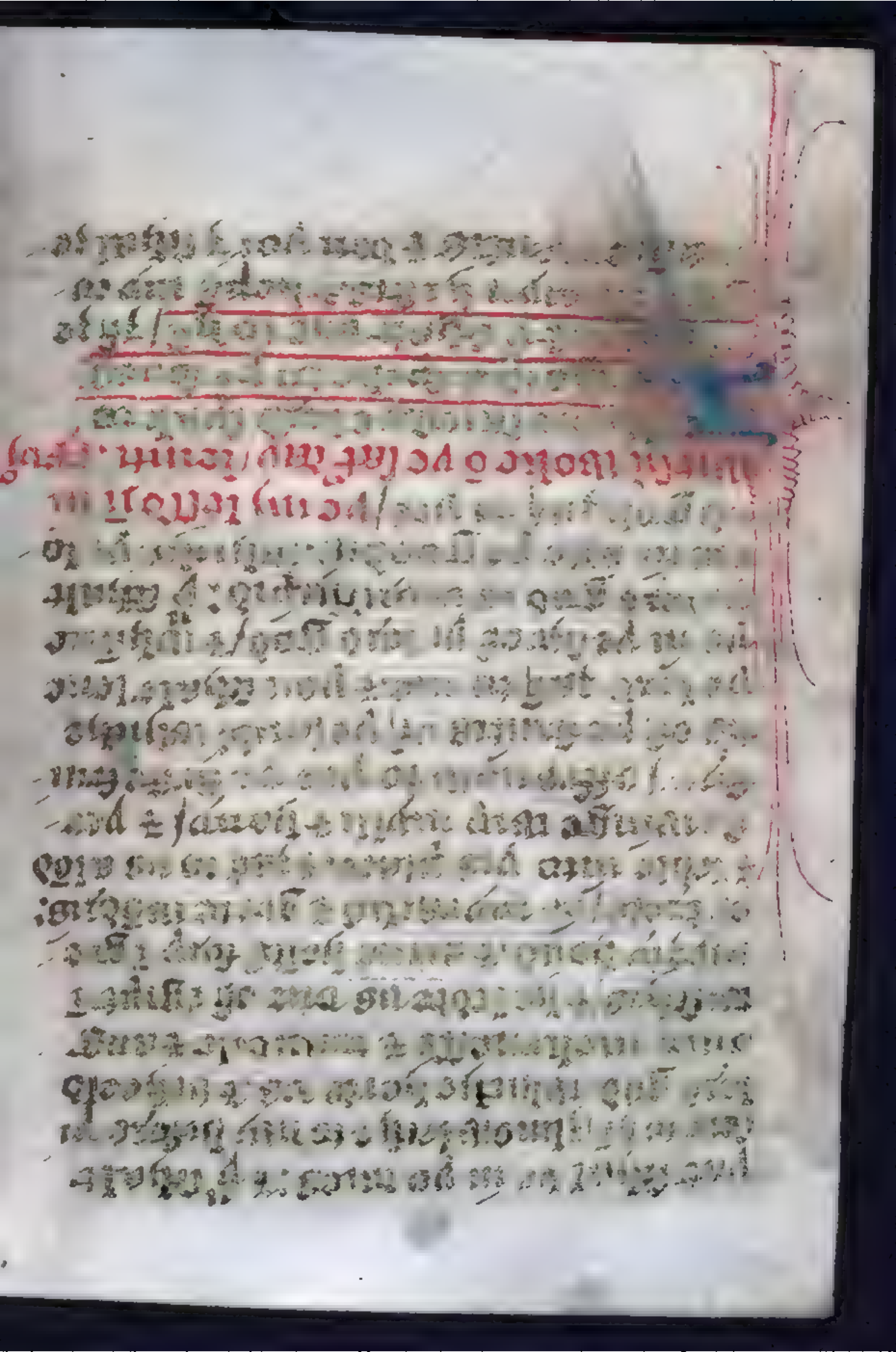
for why god is displeasid to hys
men: & pe sorwyr of yue heere is tryed,
& pe power of his mygtyful word is pe
ryt of pe lord. hay fulfillid pe word
pat pis pis pat maryage pis pyg:
hay pe kynrygge of mon. The first
lesson on pe sent mp i wittin wolke joc
O pu lord god hay pe pis pyg
hyd schedd out my chow
ter hand: & yowe cuyng & god on
mis folynden yfere pan ne alle
mulle bynd bynd & pe kynge
mit folynde & wisdom. apon vnnat
ons, but also yfere hyd sayd
spent on my sorwfulnes & yowe
ness: pu pe mon & hayd yowe
hendynge in sorwnes & in pynne
& pe & yete of sorwe
pe pynde pis wedlynde & pe
mon mit blessyng pat pe
& pe gable of pe lord wunne & pryk
al pe erpe pat hyd eloyne pe mon

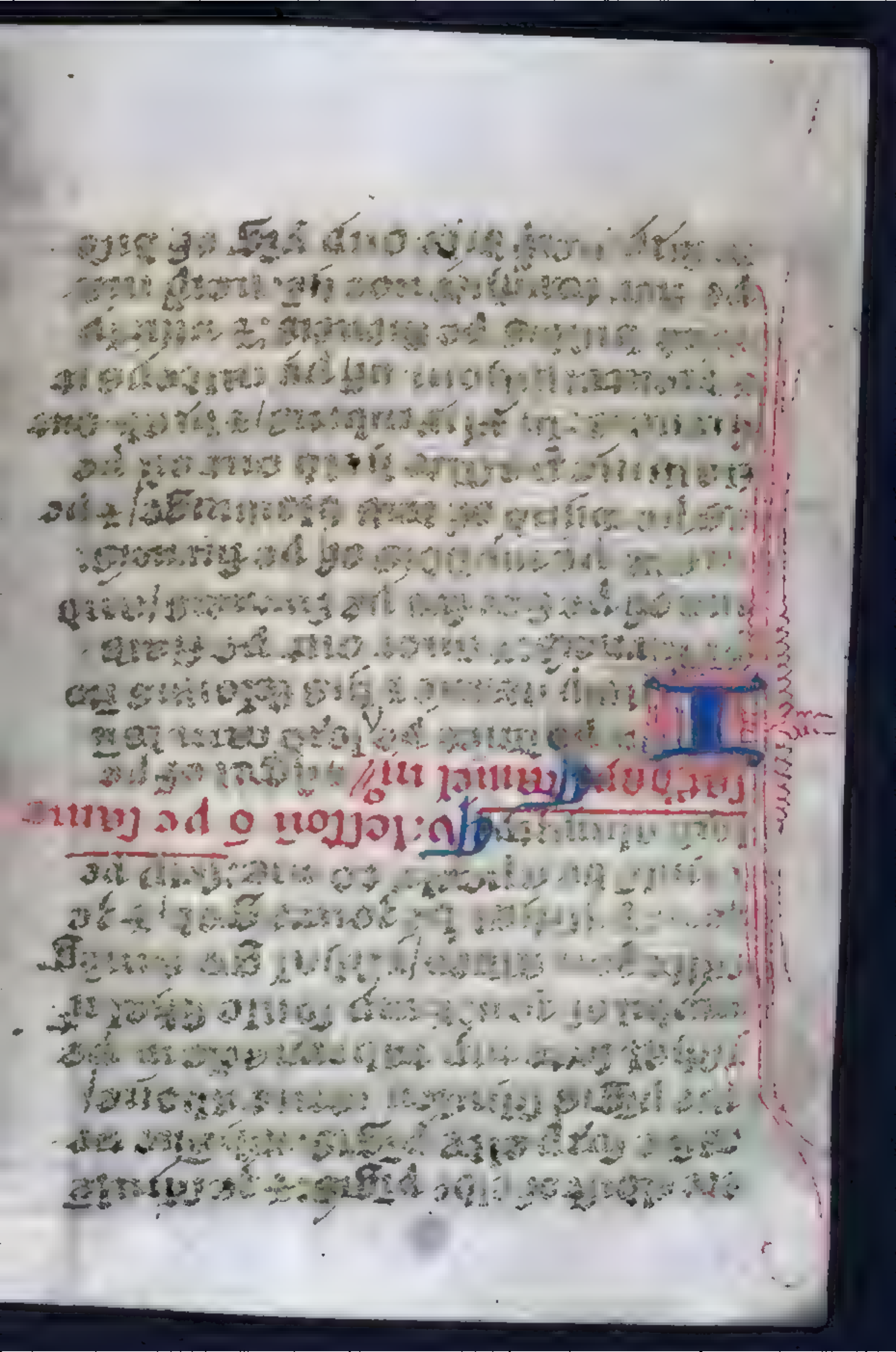
of þe lord. schal be sacrid. Þis lessoun is red
on þe saturday i witsun woke. leuit.
IN þo daies. þe lord. xxiij. c.
spak to moises & seide. speke
þou to þe sones of israel. & þou schalt
seie to hem. whanne ȝe han entrid
into þe lond. which i schal ȝeue
to ȝou. & han ropun ripe corn. ȝe schulen be
re handfullis of eris of corn. þe fir
st fruytis of ȝoure ripe corn to þe
preest. & þe preest schal reise a bundel
bifore þe lord. þat it be acceptable
for ȝou. in þe toþer dai of sabot. þat
is of pask. & þe preest schal halo
we þat bundel. þerfore ȝe schulen
noumbre fro þe toþer dai of sabot.
in which ȝe offriden handfulis of fir
st fruytis. vij. fulle woukis. til þe to
þer dai of filling of þe .vij. wouke. &
so ȝe schulen offre sacrifise to þe lo
rd. of alle ȝoure abitaciouns. two looues
of two tenþe partis. of þe firste fruytis. of þe

[illegible]

[illegible] / iii. lessoñ ō
ye saturday ñ iwitsñ wolke / deu
[illegible] ¶ Deuteronomij xxxij°

[illegible]



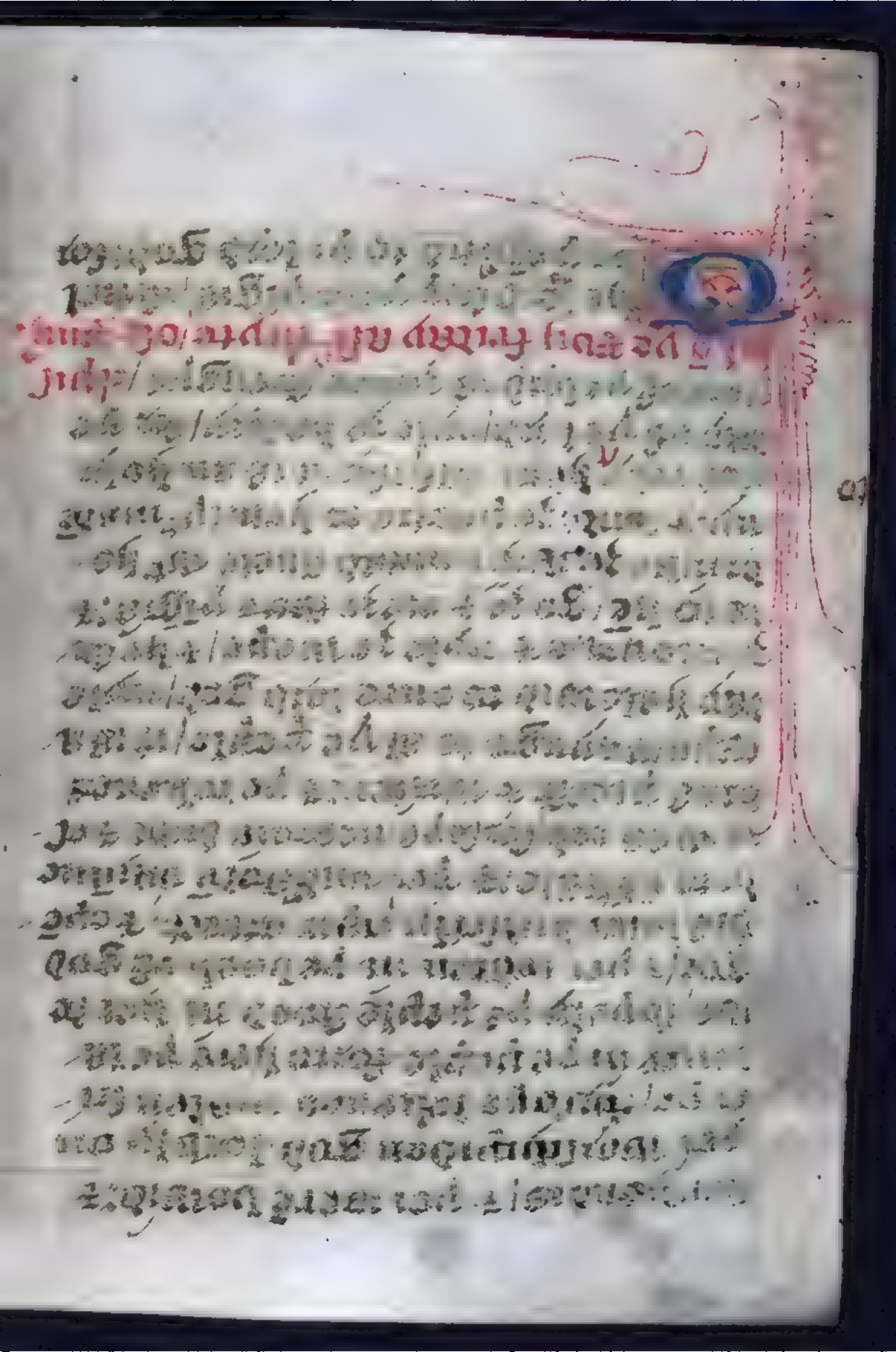


¶ A lesson on pe seyntenpe
Wednesday aft' trinitatis anno . lx . c'.

Epistle on pe Sunne day

pe. ij. ocb vii,

book of ye lawe of moses/ that
the ye lord hadde commanded to il
israel/ these words ye spake be-
yond iordan/ ye mountayne of
[illegible] & vsage alle ye comyng
vnto [illegible]: in ye feldes ouer ag-
ainst [illegible] & ye sedde ye [illegible]
in ye [illegible] ye lord hadde spoken
to moses: so ye moseyse al
israel: & sayde unto them/ & ye ord of
ye lord ye gyldes & ye [illegible]
al ye people hood/ & [illegible] hurtle
ye lord gyldes ye [illegible]
al ye people [illegible]



[illegible]

[illegible] /.i. lesson on pe [illegible]

[illegible] inuite [illegible]

[illegible]

[illegible]

[illegible]

ſubject pt is rede: & ye ſchulen take to yo
u pe fruite thy fruitis of pe fairſt tre.
and branchis of palm trees. & bran
chis of tre of pickie bowis/ & ſallowis
of pe rennynge ſtreem: & ye ſchulen
be glad biſoore pe lord god/ & ye ſchu
le halowe hym ſolempnite. bi ſeuene
dayis bi pe yeer/ & it ſchal be a lawfiul
pig oille thinge in youre generacionis/
in pe ſeuenpe monpe ye ſchulen halo
we feeſtis. & ye ſchulen dwelle i ſcha
dowis pl dayis bij dayis/ echeman pt
is of pe kynn of iſrael: ſchal dwelle i
tabernaclis. pt youre aff'cauncestis ler
nen: pt i made pe ſonnes of iſrael to dwe
lle in tabernaclis: whanne i ledde hem
out of pe lond of egipt. i am youre

god. Pe pindte leſſoun of pe ſame

[illegible] god. Thy [illegible]
[illegible] you. in pe pepple in pe zeed.
pe folk of pe cuntrie pe dwelle abo
ue in vilde wodis bi eche feeſtis/ hept

men shulen se: & pa shulen be con-
fondid on al her freuyye/ god wyl
is high par. pr doist alway rightwisnesse.
and bewis ouer pe synne of wikis of
pis erthe/ he shal no more sende
in his freuyt vengeance. for he is wil
liage mig. he shal make pis fla
me meny on me: he shal punisch
ouer wikednesse. & shal make for to
requirre of pe. alle sinnes/ pat dwelt
yene trupe to jueb: pat to abyde
wiyage you liuyed to oure fadris god
the mies lord oure god. ¶ pe. iiij. lesso
n pe. xxvij. sondap after trinitee. sac. viij.

[illegible] pe mies pe word of pe lord
is made to me. seyinge. my pe
lord of oostis seip pis seiynge. my pe
mye sorto turnenite zou. wip turnenite zou
sadis hadde turnid to me. seip pe lord
pe lord. & I hadde not thoyt to pi wiki
nesse in pese dayes. for to turnenite to
pe hous of iudd. & to iorusalem seiynge.

[illegible] pese wordis: wil-
[illegible] sayd do speke ye trupe ch-
[illegible] my his neyghbore / [illegible] ye tru-
[illegible] of yeres in youre yeres: and
[illegible] ye not in youre yeres cry
[illegible] pul mercy his lord. & lonc ye
not aside oop for all pese pingis it
[illegible] ye have done pe lord. & pe
[illegible] of pe lyb of pe wil medd
to me & fed, pe lyb of pe poore sey
[illegible] pingis, [illegible] of pe sorwyng
[illegible] of pe day. & fal
[illegible] of pe day. & [illegible] pe
[illegible] of god of mon. & to you
[illegible]

v. lesson o pe
same my Daniel. iij. c.

[illegible] pis lesson to fore on [illegible]
v. lesson [illegible] pe pisse on pe [illegible]
day after [illegible] ermip c. fin.

Item pc felle of [redacted]

Here endip pe rule of dominicals
& ferials to gidze of al pezeer //.
¶ nolle bigynnep pe rule of pe sun
bope of pe hye & comyn to gidze
pe rule on sondrey cuf / cc.

¶ Dominica

¶ Feria .ij.

of al flesh. & he hap magnified
his name of emperour & he hap made
he hap made woman glorious
he hap glorified his sun of his gra:
& he hap shewed his glorious fa
Tulose & fortune of his hap ma
nd his help. & he hap made it of al
flesh/ he hap gone vnto his
ye laws of light of languages
hap made his dul hy/ he calle made
his all challange testimonies. & he
hap gud his aboute. vsy agrido of
mysuiliness. & ye lord hap doyn his
vay ye mouind of glorie //

¶ Decembre //

ye pistle on sepnt nycolas day b //

¶ ye gospel vnto ye

sekr pis lessoñ to fore on semi

tre dni ¶ cristmasse for ye it

out // ¶ ye pistle on ye conceyuoñ

¶ of oure ladye

[illegible]

[illegible]

[illegible]

The pistle on pe euē of
seint tomas apostle/ et̄. xxiij. c̄.

Pe gospel on a feste

Telle it to fore
in pe firste pistle of seint pat is seint
andrews euen//

Nolle seip pe pistle on seint
iuliian day abbot/ et̄ ecclesiam. xxiij.

ypone his mony vii pieces. & he schal
bifalle for his trespassing/ for if pe
prest lord wole yse alle him
wip pe spirit of vnderstondinge/ &
he schal conde pe wayes of his wis-
dom & of his pure & he schal
hauie obedience to pe lord/ & he sch-
al dwelle yn a wide & rechyng land
& sone he schal make yn his yeres/ ye
schal vnderstonde pe wisdom of this
rechynge/ & he schal yaue glorie
vn pe lawe of pe testamenet of pe
lord/ many men schulle ꝑise his
wisdom. & it schall not be don a-
way. nt ito pe world/ his mynde sch-
all not go away: and his name sch-
al be sowe fro generacoun. into gen-
eracoun. ¶ pe pistle on pe day of seint
Salvyne bishop & martyr. & c.

Blessed lorde for euermore amen
ye myghtie vseed & re seyeyn
ye his pe reigne of god: & yaf to

hit. ye kuinynge of leynis/ it made
hit onest mi trauelis. & stide his
trauelis/ & it helpide hit i ye fende
de of dillepuers. & made hit onest/
it keepte hit fro enemyes. & defendi
de hit fro dillepuers/ & it zaf to hit
strongis bataile. ye ye sengide on
come. & bate ye wisdom is mayte
eth of alle/ yis wisdom forsook nor
multy mani lorde. but alwiche hit
fro synnis/ it zede doun wip hit into
adich. & it forsook nor hit i bondis.
til it bronghte to hit ye scepter cryn
kyngis zeed of ye reisine. & ye
ber arenis hit yat oppressen hym/
& it schewide hit heris ye bondis hit.
& it zaf to hit a lastinge derrnesse
ye lord oure god/ ye pistle on sein
pyrisse day virgynis Intelligetia. li. c.
O ye lord god yat enlyghtis
my wyttis/ Teche yt to fore a sein
lucie day virgynis/ ye pistle

Septuagesima day v. cap. xlviii.

[illegible] Celic pt to forcō
[illegible] silucstre day in cristmasse/
[illegible] sicp pe pistle on pe firste
[illegible] day/ capm. li. c. ∞//

[illegible]
[illegible] to my/ pt sicat [illegible]
[illegible] bady ad pcōsionē/ ita pt
[illegible] of albiciū nūgr & sin pe lapis
[illegible] pt [illegible] alcisage/ & in pt
[illegible] pt [illegible] nyg/ [illegible]
[illegible] & [illegible] pt [illegible]
[illegible] pt [illegible]
[illegible] & [illegible] pt [illegible]
[illegible] pt [illegible]

[illegible]

The pistle on pedry of seynt vincent martir / etc. xiij. & xv. c.

[illegible]

[illegible] schal wyp holde
[illegible] schal not be confoundid / & at the
[illegible] iustus his neyboris /
[illegible] knowledinge name he schal
[illegible] pe lord oure god. pe pyfte
day of seynt julian bischop &
[illegible] confessor. Fluy ā
[illegible] knowledyngge to lus
[illegible] of glorie of al
[illegible] & he loued pe
[illegible] & yaf his power myche
[illegible] & he made signes to sende
among pe enemies. & he made sweet mo
[illegible] of hem & he yaf hem
[illegible] in valowings: & he ouercame ty
[illegible] to pe enemies. & he pat pe
[illegible] pis pe holy name of pe lord:
& make large city pe holynesse of god
[illegible] pe holy spirit: & alyen
[illegible] pe pryst cite / & he yaf
[illegible] pe testimonie of lyge: & see of
[illegible] in israel / [illegible] schal pyche

his sonne: & he shall be ordeined for our
lord/ & he shall be glorified for ye wyl
dom of his people: & he shall operate his
mercy in ye adjuntys of ye iniquite/ &
in ye bilyeffe of ye vsu of his law. he sha
ll be glorifyed in ye mydde of his
people ye shall be iuge & they shal
yede he shall be reuerenced/ & ye mul
titude of his sonne he shall haue pi
tye/ & aduise ye bredde he shall
be glorifyed

¶ pistle on ye feste of seint vanld quene/ capitre. vij. viij.

[illegible] cilcouney [illegible] yay
[illegible] hacthp thy prence.
[illegible] ye cite thoughe ye bisshop al
le ye [illegible] ye louen ye [illegible]
[illegible] ye [illegible] my [illegible]
[illegible] ye [illegible] to make ye [illegible]
[illegible]

Hic principium mundi ultima mundi //

Quadragesima. m. c.

of vnde & of verbis. Glyd gyd [illegible]
pe lord. as pe dwes of pe [illegible]
& pe oolle zerus serp pe lord almyg[illegible]

¶ pistle o seint agnace day vg[illegible]
cen. li. ¶ Lord hungry & thyrsty [illegible]
gaudeye to pee ¶ seke pat pistle i
January in pe mi of pe firste ag
nes ¶ pe pistle on pe day of seint
scolastice virgine ¶ sapience. vij

¶ Wisdom [illegible] ¶ vij.
seke pt pistle in Januii in pe day
of seint benedi quene ¶ ¶ ¶

¶ pe pistle on pe day of seint vale
¶ Beloved [illegible] ¶ mi ¶ xiij.
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

[illegible] bis not / [illegible] lus
[illegible] enlightend in pe lord.
[illegible] church of seynt [illegible] tel
[illegible] illuminacions / pystle of
seint julyane virgyne / capm. li. c.
[illegible] pe seyntuarie seke pis
pistle on seint luce day vigyne in
desembre // [illegible] pe pistle on seint edward day pe
kyng // ecclesiastica. [illegible] c.
[illegible] pe wā wyche is feiden.
seke pis in pe ucete volume to fyre
on seynt volentyn day / [illegible] pe
pistle on seynt [illegible]
[illegible] pis pistle
also fore [illegible] on seynt [illegible]
uesterday / [illegible] pe pistle on seint cath
ueryne day bischop [illegible]
[illegible]
[illegible] pis pistle
on seynt mann day [illegible] tempil //

pe pistle

¶ The pistle on the assumpcion of our lady / ¶ Ave. vij. c.

The lord spake to moyses seyenge are
you to the assynge of the ¶ Seke pt
pistle also fore in the [redacted] used
in stay of adwent // ¶ [redacted] pryle /
¶ The pistle on the day of seynt ri-
chard bishop / celestina. viij. c.

To the grete pryest wyche pleside god
seke pat pistle also fore on seynt
silvestre day in nativitate //
¶ The pistle on the day of seynt
ambrose bishop ¶ Ecce. vij. c.

The lord hap zoue knowynge to
his holy: & his in the ways of glorie
seke pat pistle in zeynter on the
day of seynt julian bishop
festour / ¶ The pistle on the day of
seynt thomas & valenti / pistl. xv. c

[illegible] the knyge of wise man glorysp
wimmyn gryte mony of fowls
lonly our fole / in oye place the ysa

of ye lord vilholden ye vele me & good
men A pleſant tuge is ye tre of lyf:
but ye tuge wlyche is vnſemable de-
ſtrulp ye ſpirit/ ye hous of riuſt mē
is moost fayre/ & ye disturblynge
is in ye treas of auarice mau/ ye
lippis of wise mē ſchulē ſowe abrood
kunynge: ye herte of foolis ſchal be
vnlyk/ ye ſacrifiſis of wicked mē
ben abomynable to ye lord: & ye vo
wis of iuſte mē ben pleſaūt/ lyc pt
ſtrey rizteulneſſe: ſchal be loued of
ye lord // ¶ May // // //

Pulle of ſtrydy & Jacob/ ſchal
ſtrecche mē ſchulen ¶ Ecc. 1. c.
ſtonde in great ſtedfaſtneſſe. A
nd ſchal be ye rigtwiſchen iuſt mē: and
wlyche toolken alwey her trauelis/
yer ſchulē ſe & ſchulē be disturblid
wy enble dyete: & yer ſchulē won
dyr in ye ſodeynte of izaye vlyopid.
& yer ſchulē weile for angiwiſche of

spirit. & yet schulde he be punyssed penan
ce wipynne yt hilh. & wellige for ye
angwisch of spirit / yese wnt n ye ye
which ye hadde sunnynne ifu scorni.
& into lykenesse of vnkyndenesse we
wode nott gyldon yet yf we ded
nesse. & ye made of ne ye wunt my o
nour ifou perfaye he yet wered a
hong ye dwes of god. & yet yet yure
es & hong kynnes. ye pistle o scet
jones day portlatyn. ccm. fu. c.

Ye vicary yod schul fyst gode
pigis / seke pis pistle also fore ou
scour jones day in mithinacte / ..
ye pistle of pemp of pese sep ..
dian and cpunnger. capie. xiii.

Ye hondis of god. & ye ..
ne hondis of god. & ye ..
shulle not toulye hem / ye ..
..
..

unto destruyinge/ & yat is of us yelaw
of distinge: but yat bē i pees/ your
yes [illegible] humanis infirmitees:
ye hope of yē is fil of immortalyte
se/ yes wicch trauailid i sinne pig
is: & yat [illegible] be pigged and
many pigs/ for why god almyd
he. & good he wax yt to yē silf/ he p
getz hem as gold in almaries. & he
took he as ye offringe of burnt sa
crifice: & ye wlzoldige of he shal be
in tyme of zelouzge/ justice and ry
tes schynic: & shulen rene abou
te as sparkis in a place of reed/
yes schulen deme nacions. & shule
be lord of peplis: & ye lord of yem
shal reigne wip out ende. [illegible]
tl on ye day of yesceins. [illegible]
& panaide/ capitulo. v.

[illegible] lord. & yolen [illegible] to forme
enic: & ye wicc of yē to anent
the [illegible] ye vengeance of yē to anent

his ye lyzette/ þ fore ye schulē take
of ye hond of ye lord. ye rebuke of
fayrnesse: & ye bradenesse of wanly
nesse. for he schal gouerne hē wip
his ryt hond: & he schal rekende hem
wip his holy arme/ & his feruēt loue
schal take armure/ & he schal arme
ye creature to ye vēgaūce of ene
mycs/ he schal dope rychtwisnesse for
an haburion: & he schal take certē
dom for abalenesse/ he schal take a sch
eld yt may not be ouercomen: equyte
or euenes/ for lope he schal wyhette
hand wrappe into a sperre: & ye sen
dinge out of leins schulen go: and
our lord god schal lete hem into a
contryn place. ¶ ye pistle on ye day of
seynt dionisio bischop etc. ¶ Eccli. c.
¶ O ye gyrte yt wyche plesite god
seke it to fore on seynt silueste day
in cristinnalle/ ¶ pistle on ye day of
ye seyntes/ urban & aldelm/ dup. v.°

[illegible] seke it in Januii on pe day of
sulpicii/ ¶ pistle on pe day of
[illegible] bisshop of glocē/ cū Hum.
[illegible] seke it in Januii in pe day of seint
julian bisshop/ ¶ pistle on s germ
man bisshop & confesso. cū. plur.
[illegible] seke it al to fore on seint silues
tre in quaresme/
pe pistle on pe day of seint iuno
cente martir cū plur. & vb.
[illegible] seke it in Januii in pe day of seint
innocent martir ¶ pistle [illegible] nic
[illegible] of seynt cōmūe vir cū. l.
[illegible]
[illegible] yarmylyde [illegible] fro lefīge:
[illegible] held up pe hous a meuyngde pe
[illegible]

[illegible]

[illegible]

[illegible]

[illegible] parties of ye lord of gustus:
& [illegible] ye more. gustus
[illegible] to alcumbrance & ye
[illegible] ye godly & devoute, lye ye
[illegible] ye redemyng the pacyent:
[illegible] to [illegible] ye [illegible] of any. ye
[illegible] yap don [illegible] vs [illegible] mer/
[illegible] to vs [illegible] of yerte
[illegible] to be made [illegible] ye [illegible]:
[illegible] ¶ [illegible] on pemy
of pele [illegible] vnto mr & maydr.
¶ The soulis of iust men ben [illegible]
[illegible] may in ye day of [illegible]
[illegible] & [illegible] ¶ ye pistle [illegible]
[illegible] day. [illegible] & [illegible]
¶ [illegible] day [illegible] ¶ ye pistle [illegible]
[illegible] vite & modestie ¶ Capitl
¶ [illegible] [illegible] [illegible] [illegible] pis
[illegible] ye day of new. [illegible] &
[illegible] ¶ ye pistle on [illegible]
[illegible] ¶ [illegible]

[illegible] Seke it i
Januꝰ in pe day of seynt marty/
pe pistle on pe day of pese seynts
uꝰ + uꝰ cellian. pierbis. xv. c.

[illegible] seke it i April on pe day
of tiburce + valerian // [illegible]
pe pistle on seynt edward
day pe king [illegible] xiij. c. //
[illegible]
outewych / seke it iu feuer on pe day
of seynt valentyn uꝰ / pe pistle
on seit alboon day uꝰ / capi. iij. c.

[illegible]

[illegible]

[illegible]

[illegible]

wlyche I schyal sende yee | & yee schyalt
spekke alle thyngis / wlyche euere I schyal
comaunde to yee | drede yee not of the
face of hem / for I am with yee, to re
lyfe yee seyth the lord / & the lord lette
his hond / & touchide my mouth / & the
lord sede to me | lo I have geuen my
wordis in thy mouth / lo I have ordeyn
ed yee to day on folkis / & on real
mes / that yee drawke up & distroyee
& lese & scatere & bilde & plantee / seyth the
lord almyghty

The pistle on natyuyte of seynt Jon Baptist

The lord seyth thus / Heere
ye ilis / & herkenyd / & ye peo
ples / the lord hath clepid me from
the wombe / in the mynde of my name
he hath mentyd me / he hath made
my mouth as a sharp swerd / he
hath hilid me in the schadowe of his hond
& he hath made me as a chosyn arowe
he hath hid me in his quyuere

to me israel pou art my seruaūt: for
I schal haue glorie in pee/ & nolb pe
lord forzyuynge me a seruaūt to hī
lif. for pe lord saide. seip pese pingis.
Ioef pee in pe myt of hepī me: pat
you be myn helpe nū to pe lafte yt
of erpe. kyngis schulē see & prias schu
len rise up & adoure schulē worschipe
pee for lord pe god. pe holy of israel pat
chosis pee/ pe pistle of pese seints
Jon & paul martiris/ sermo. xlvij.
Go men of mery ben vbigos pure
os// sekeb pis is forze in pe hide of god
pat sicp pe pro sidis [illegible]
Pistle// pe pistle of pe bete
of Jon vnpeft Jnnocent. xlj. [illegible]
Gor lord seip pese pingis/ pis haue
sekeb it ī pe nexte colme to forze on
pe day of seīt Jō baptist pe pis
tle in pe translacōn of seīt nicho
las. xlvij. Go pe gracie pat hatisch
plesiū god in hise dayes/ sekeb it

Seint Silueste day in Crisinmisse
¶ ye pistle on ye vrad of petri
t poul / ecclesiastica. Fiij. c.

¶ The men of mere [illegible]
tees suldan not ¶ kele it to fore
on ye sunday on ye kelle of [redacted]
¶ ye pistle on ye translacon of seint
Benet abbot / ecc. xxxix. c.

¶ [illegible]
kele it in Januii on seint mauru
abbot / ¶ ye pistle on ye day of se
int Kenelme king ¶ ecc. xxxi. c.

¶ [illegible]
kele it in feuer on seint valentij
day ¶ ye pistle on seint aurul day
bischop / ecclesiastica. Fiij. + xv. c.

¶ [illegible]
kele it to fore on ye day of seint
vincent mart' i Januii ¶ ye pistle on
seint agnete day vgin / ecc. ii. c.

¶ [illegible]
kele it i Decembre on seint Iuna

my virgyne // ¶ ye pistle on seynt
[illegible] my virgyne / capit. vij. [illegible]
[illegible] cuer conuey malice / sche
in tribulacion pe day of sent[illegible]
[illegible] ¶ ye pistle on pe day
of seynt marie magdeley. pro
[illegible] ye schal fynde nerrow. xxxi. c.
[illegible] ye prys of hur is fer
[illegible] ye hyrte of hur
husbonde trusty in hir / & sche schal
not haue nede to spoile / sche schal
[illegible] to hir good & not yuel: in alle
[illegible] of hur lyf / sche sowgte wolle
[illegible] wyth hir peynnes of hur
hondis sche is maid as a schip of
[illegible] pat bern hir bread fro
[illegible]
[illegible]
[illegible]

arme/ she washid & say pat hir mo-
dyssiddile was good: her lanterne
hal not quenche in pe nyht/ she put
hir hondis to strongis pingis: & hir
fingris toolken pe spynnil/ she open-
de hir hond to a needy man: & streche
de forp hir hondis to a pore man/ she
schal not drede for hir hous: of pe col
dis of snow: for alle hir men are
ven clopid wip double clopis/ she
made to hir a ray clop: bys & purpur
silk. & purpur is pe clop of hir hus-
bond is noble in pe gatis: whan he
sitip wip pe senatours of erpe/ she
made lynen clop & selde: & zaf a girdil
to a chananey/ streugpe & fairnesse
is pe clopinge of hir: & she schal lau-
in pe pe last day/ she opened hir mouy
to wisdom: & pe lawe of mercy is in hir
tunge/ she bihield pe paths of hir hon:
& she eet not bread idely/ hir sones
risen & blesiden hir moor & her husbon

bonde wos & pisse hir manye dowz
tes gyldyd rewyssis ye paddis alle
haue cesse is dissepynable grace & vey:
ylke wōmā ye dredy ye lord schal
be pisse/ geue ze to hir of ye fruit of
hir bonde: & hir werkis preise hir ī
ye yates. ¶ ye pistle on sept mures
ye gentelinsta. ,xlvij. c. //
¶ The writing of ye lord is on ye hye
mount mary schis pis ī ye bi
gynnyng of ye sermon on sept
andrewis even/ ¶ ye pistle of sen
ans ourelady mod'/ ,ij /xxxi. c.
¶ Yo schal gude strong wōmm:
pis schal ze gude on ye lord to fo
ze mare nan: derlep dry/ ¶ pistle
of ye day on vij sepyrnd. sap. //
¶ The fonde of gude mon lyes on ye
sent mare ye day of sen
an equinoctij/ ¶ ye pistle of ye day
ment sampson. ij. cap. xlvij.
o ye gyrne pisse ī ye pistle god

/ in hise

[illegible] / sekie it to foze on sen
sluestre day in cristmasse / ~~~
¶ Pe pistle on pe day of pe seint 8.
lice simplicit. & hunfri ¶ pribis. fb.
¶ [illegible]
seke it i apzile i pe day of tiburce &
valerian / ¶ pe pistle on pe day of
seynt germyn bisshop ¶ [illegible]
¶ [illegible]
[illegible] / seke it to foze on pe
day of seynt sulpice b / ~~~
¶ pe pistle on pe day of seynt of
ibold kyng ¶ [illegible]
¶ [illegible]
seke it i fenerō pe day of s' valen iii.
¶ pe pistle on pe day of seynt ain
an wyp his felowis / [illegible] iii. d. //
¶ [illegible]

[illegible]

on seint Maileuce euen [illegible]

[illegible]

seke it i Jamui i pe day of pe firste
agnicus ¶ pe pistle on pe day of seint
ipolite wip his felowis sapientia.

[illegible]

seke it i June on pe day of
seint Woon mart. [illegible]
pe pistle on a Simpnoii [illegible]

¶ Fini.

[illegible] & so he dow [illegible] fastned
[illegible] in an halowed & we [illegible] maide
[illegible] in [illegible] & [illegible]
[illegible] rote in [illegible]
& ino ye pres of my god ye cristes
of hit & in ye pleces of hit lowe my
wip goldinge ¶ ye pitte on a ship
[illegible] mytellaftia. xx. c. ∾
[illegible] & [illegible]
[illegible] & [illegible] in ye [illegible]
of ye iowid/ pāne ye [illegible]
Dominūs & sede to me/ & so [illegible]
[illegible] me/ [illegible] in my [illegible]
& ye sede to me/ [illegible]
& make you [illegible]
you wotes in my [illegible]
[illegible] & [illegible]
[illegible] & [illegible] in [illegible]
my power [illegible] in [illegible] &
in [illegible] & [illegible]
[illegible] & [illegible]
[illegible] & [illegible]

Cynthe ⁊ was exalted as a cedre in
Libanus. A cypresse tree in pelyl of syon/
⁊ was exalted as a palm tree ⁊ mos:
⁊ as a plantynge of rose ⁊ lerico/
als a fair olyue tree in feeldis: ⁊ I was
exaltid as a plane tree. I lifidis wat
in streetis/as amicl ⁊ balsme. ⁊ enyge
gyet smel: ⁊ ȝaf odour as chosē myr
re ȝeldynge swetnesse of odour/ Prin
cipium
utus of almyȝtī/ī pe la
Bouynge of sion ȝep of sōgis in
our. ⁊ se hīg sumnon in pedi
ment ī pe ways of his ȝouynge. I am
up of ȝe mouth of his heyre/ my
frendis pou art fal fair. pou art
fal fair ī charity/ pou ȝyue bren of
mature in pe ȝeer pe ȝis pe ȝynge
my frendis pou art al fair. ⁊ my pe
fil in pe/ comis fro pe blood mey gros
pe/ ⁊ ȝe ȝe ȝynge pe ȝ bloom comis pe/
ȝyng ⁊ pe ȝynge pe ȝ ȝ bren fal

faire / yt teras ben fauer pan wyn:
& ye odour of yt clopis is abouc al
swete smellynge oyncmentis / spou
selle yt hym ben an honyconib dr=
oppyng: hony & mylk ben vnde yt tu
ge / & ye odour of yt clopis is as ye
smel of cusence / gardeyn enclosid.
sistir my spousele. gardeyn enclosid.
welle enseelid. yt bynnynge hym
dis. paradise of pome garnadis.
wip ye fruit of appul trees. wells
of gardeyns. putt of wattris quyke.
ye wyndis sudenly sterten out & ye
lifan / come into my gardeyn sistir
my spousesse. I have my myrre wt
my oyncmentis. oon is my par
fit & my culli. oon is ye chosene of
hir moder. ye gentere. ye douzter of
hou han seen hir: & han pised hir ye
moost blessid / & ye quenes of ye cou
ailynes han preisid hir. what is
sche yis yt passip forp as ye morn

nly ye to gyve. fan as ye moue
chosen as ye shuld fil as ye or
deyned schyldrel of christis hou fa-
wart you thou secunly my trust
in christis ye saturne is ioyned to a
palm tree ye bering to clustre of
grapes. Ipse pascit inter lilia
Iohannes Inclinen. Pro iubis m. c.
lectio is ye sugar ye hynyp
wisdom: and whichye honiy
wyr virtue ye getinge yerof
is ye fine pain ye merthandie of
gold and of silver: ye fruits yerof
ben ye hertis and ye demestes/ and it
is yerinouley pain alle rejectis/
and alle vigis ye moū be desirid: nou
war ye comfortis ioyned to yis
trinity of kind is in ye rize half
yerof: and richesis and glorie ben in
ye inteyrs hof/ ye wicow hof be
fruit iustis: and alle ye wayis hof
ben pesable/ it is fruit of lyf to

[illegible] pc pistle
on pe day of seint mipliche [illegible]
[illegible] pe [illegible]
[illegible] pistle is i semptrō pe
day of seynt vincent martir.
pe pistle on pe day of seynt [illegible]
pe tomon [illegible]. Aluij
[illegible]
sche it i zanpō i pe lap of seynt
iulian bisschop. pe pistle ō sette
[illegible] day in seruice [illegible]

nor be moued wip outrade: vnt
wicked men schulen not dwelle on er
ye/pe mowp of a rigt man schal bi
wyte for wisdom · pe tunge of schyre
wis schal pridye/pe lyppes of a riht
man holden pleasunte pingis: & pe
mouy of wicked men. biholden
wenyn and pingis/pe symplenesse of
pure men schal dryesse hem: & pe dis
speryge of weiward men schal dis
troie hem/pe rigtfulnesse of rigtful
men schal delyuere hem: & wicked men
schalen be taken in her aspyngis
a riht man schal be delyuered fro
angwisch: & angwisch a wicked man
schal be yoven for hi/ a feyre & mo
wp & suffer pay his fend: vnt riht
wise men schulen be delyuered by kunnyng
a riht schal be enhaised in pe good
is of pure men: & pi pynge schal bet
pe pesunesse of wicked men/ a riht
schal be enhaised be blessinge of

iuste men/ The pistle on sepur
felice day & audite/ sapiēt. iij. c.
The lesse of iust men bein me
lekc it on the day of s̄ gurdian
& eunuche ¶ September //
¶ The pistle on the day of sent
albert bisshop/ cet. ¶ Eccl. c.
Iesu the gretest preest wyche preiseth
lekc it on sent silueste day in
cristmasse/ ¶ The pistle on the vigil
of the natyuite of our lady ¶ cet. ¶ Eccl.
Iesu the bigy impnyng & vesse wyche
lekc it ī august on assumpcoū
euen/ ¶ The pistle on the day of the
natyuyte of oure lady/ cet ¶ Eccl.
Iesus a wyne mash fiert the cheiny
lekc it in decēbre ō the day of the cō
cepcoū of o̅ lady ¶ The pistle in the
vtes of the natyuyte of our lady/ sapi. ii
Iesu sayng the dust gat mor
wyn dernesse so the wyne
yt is vnlawfully sort is transoū

Your enemies god fauoreth not/ wyth
the ye present: yet sure/ yet doubtle
the vyctorie it hath led out of sight/ & ne
ver gyue gerny vp victorie. yet nor
of vertuous vnderstondyng is nolb
ed wyth out ende/ but ye manye
fold grudyng multitude of wicked
nes: shall not be profitable/ & plan
tyng off sayntes. shall not zene
ropes roots: neyth schulen setter the
ly fast fastnesse/ yet yet burnyng
nes in bryng in tyme: yet fet shall
sadly schulle be moued of yewind
& schulle be drawe out vp yt root
of greenesse of vprightes for this bo
dye vnwarsye shulle be spoken to
Bracke yu fruitfulness of hit bew wyn
kyngbles lone to see & rouenable to
wy pray so high all Crowes yt be begyn
ne vnder the vmbrella of the
ye yt lyge/ yes hath mery pouyte

ye bifore oompied in resp: ¶ yal be
in reherp sayngs ¶ ye pistle o seint
matthew euen ¶ prouerbis ye xij.
¶ lessoo is ye mai in ye synoody usse
tom: take it i august on seint bar
tolomews euen / ¶ ye pistle o seint
mathew day ¶ ezechiel. i. c. ¶ //
¶ ye likness of ye ayere cayre
face of foure beste. was ye
face of a man. ⁊ ye face of a lion ma.
at ye rizthalf of yo foure. ⁊ ye
ye face of a oore was at ye lifthalf
of yo foure: ⁊ a face of an egle was
aboue yo foure / ⁊ ye thas of yo. ⁊
ye weigis of yo: were streyht to
zy aboue / ij. weigis on eche were
joyned to gidre. ⁊ ij. hilide ye bodi
es of yo / ⁊ eche of yo zeden vtryhte
fare / where ye fastnesse of ye wind
was yidre yo zeden: ⁊ turned not
azen whane yei zeden / ⁊ ye likenesse
of yo beestis. ⁊ ye vtholdinge of yo:

Was as of hrenynge colo of fier/ ¶ as
pe vnholdynge of lampis/ pis was pe
first thynge aboute in pe mydds of
[illegible] pe schippynge of fier. ¶ leste
goynge out of pe fier/ ¶ pe vessyzze
ten ¶ turnede vpon: at pe likenesse of
leste schippynge ¶ pe pistle on pe
my of seynt primi. v. c. ¶ Iesse ant is schulen pue iboutten
seke it [illegible] on pe my of seint
iuen [illegible] ¶ pauerras/ ¶ pe
pistle o [illegible] my of S. Jeroū doct. ex
¶ Ye lordes [illegible] zoue knowlec ¶ Fluvius
seke [illegible] my of seint Julian
v. t. ¶ Drewyze
¶ pe pi[illegible] on pe my of seint
[illegible] ¶ Ecclesiastic. l. c.
¶ Ye lord zue you enhaunced
[illegible] vellynge on erpe/ seke it in t.
ambizc on pe my of seint Lauc
burgone/ ¶ pe pistle on pe [illegible]
on of Edward kyng/ cap. xxx.

The nytiuite man schal zone hur
herte to [illegible] seke it Jamm
on sepnt matiu day abbot
¶ ye pistle on ye day of sept wolfr
am bischop ¶ Centesima. Ffiij. c.
To ye gr[illegible] seke it on sepnt michell dai in aut
umne ¶ ye pistle on ye day of
sepnt luke euangelist ¶ Ezechiel. i.
The lauende of ye chere [illegible]
seke it in septembre on sepnt mat
thew day ¶ ye pistle on ye day o
cuiuenē pousand virgines ¶ Sapi.
Hon sur is ye cheef [illegible]
seke pt pistle in septembre on ye
ueus of ye natiuite of our ladi
¶ ye pistle on ye day of sepnt
wonnapn bischop ¶ Sapiente. v. c.
The lois lady [illegible]
seke it in Jamm in ye day of sept
sulpise bischop ¶ ye pistle on
ye euē of sepnt symon. & Iude

¶ Po Hic Sapienti. pe pridie K.
¶ Ye shall christmen bem in pe
kendis of god / ¶ pe seke c̄m may
on pe day of seint gardiā ¶ epīm
¶ pe pistle on pe day
of seint leonard abbot. ¶ Ye
¶ ye redbis man shall gene his
seke it ¶ Jemīi on pe day of seint
maum abbot / ¶ pe pistle on pe
day of pe iii cowned iii. ¶ Ye
¶ ye bodis of iuste men be seke
it in iuly on pe day of seint gor
dian ¶ epimache. ¶ pe pistle o pe
day of seint teodore. ¶ Ye
¶ ye wo to pe man pr shal dwelle
¶ Jeremie / seke it in Jamii in pe
day of seint vincent mārtir / ¶
¶ pe pistle on pe day of seint
¶ pe great pacet which pe pe
seke it on seint silueste day in
cristmasse. ¶ pe pistle on pe day

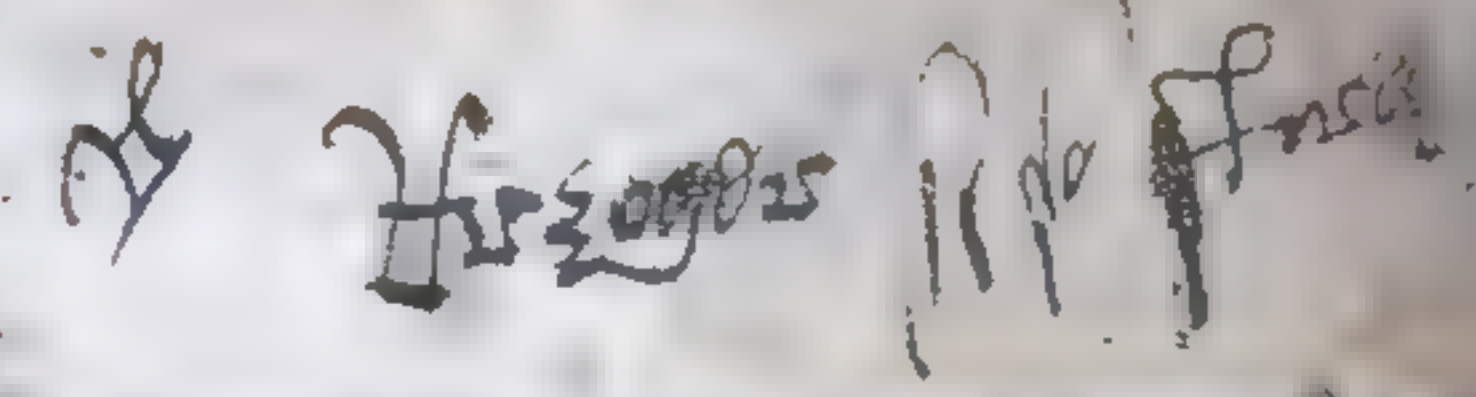
of seint bryce bisshop ¶ Capitl. i.

¶ Whe it in Jamii on pe day of seint
sulpice bisshop / pe pistle of seint
martine bisshop / etc. xlviij. c.

¶ pe gospel wheni pis pe good
seruant / on seynt silueste mar-
tir / etc. l. c.

¶ pe pistle of seynt
edmond day bisshop / etc. l. c.

¶ Whe it is pe gospel pe pryp
it to fore in Jupii on pe day
of pe translacion of seynt edmond
¶ pe pistle on pe day of seynt
bisshop / etc. xlv. c.



[illegible] pe day and
[illegible] god [illegible] holy
& the [illegible] shalle men for he herde
[illegible] voice: & lord in his tabernacle
& [illegible] to pe commande
[illegible] & after
[illegible] pe pistle on pe vigil of
seynt martyn ¶ [illegible]
¶ pe great prest [illegible] plesiar
selle it on seynt silvestre day i cet
mette, ¶ pe pistle on seint edmun
day pe kyng [illegible]
¶ [illegible] man [illegible] is [illegible]
selle it on pe day of seynt valen
tyn martyr, ¶ pe pistle on seint
cecile day virgin [illegible]
¶ [illegible]
selle it i kreembyre on pe day of
seynt lucie virgin ¶ pe pistle
seynt gregorie [illegible] pribis iii
¶ [illegible]
selle it i august on seynt bartolo

melbourne pe pistle on pe day of
sepuat nativitye virginis. [illegible]
[illegible]
seke it iemyuer on pe day of pe i.
sepuat agnetis. here endip pe
rule of pe sanctor bope pp & comm
to gidre [illegible] here bigynnep
pe temporal. pt is pe commemoracoun
of pe feerie. pe commemoracoun of
our ladi in aduent. [illegible]
[illegible]
seke pt pistle i pe [illegible] wednes
day of aduent pe commemoracoun
of our ladi fro mandi unte to
christmas. [illegible]

seke it in augustin xii pe cunt of
augustin. [illegible] pe sunne bynip
fro christmas unte sunday
[illegible] and sixten apistle
[illegible]

of cosnes: ye mowg bing schal ya
[illegible] ye [illegible] schulle
[illegible] to ye lord & ye [illegible]
of [illegible] god schal be mowe
[illegible] ye schulle [illegible]
[illegible] & ye schulle make yn
[illegible] to ye lord & ye sch
[illegible] & ye schal [illegible]
ye [illegible] in ye [illegible]
[illegible] to whiche ye lord
[illegible] hap vsed seyn vsedible
[illegible] ye vse [illegible] of myn hon
[illegible] ye vers ii. mandunsing. i. c.

Sche it.m ye firste saturday of lent
iij. lessoñ & ze moste rede it al ho
ol as it is pere

Tuisde for deer: wedinrdi trenio
ye seco lite

wynge of pi walkings & schedr our
you yeere as water. before pe sist
of pe lord pi god/ lifte up pī hond
to hī for pi children soules: pe
wyches yeen fulid for hūger in pe
heed of alle stretis mē, se lord and
biholde: for pus you hast wrot vp
oure vpnzesdis/ pfore lete not wō
men eete her frut: her swete children.
as pe measure of an hond. if pe preest
& pe profete ben kild in pe sanctuar
ie of pe lord: wharis han gon alle
de mipn heed. I haue seid yat y wrī
ghide, I haue clepid pi name lord:
for pe wate lake/ you hast heed my
voice. for pe sacrifices & my cryes:
turne not away pi face/ you hast
come nyz in pe day. pat I haue inclī
pid pee: you hast seid here pe wo
ynge/ you hast demed pe causis of
my soule: you art mīstrī of my
soule my lord & my god

Jeremye. xiii.

Why you cattyf alway yat not
alway yum: ey pat fowle hap wla
nd fon: wlu pfoyche hast yow fmyten
vs: so pt noon helpe is: we abyde
peces & no good is/ & we abyde cyme:
& lo disturblynge is/ lord we knowe no
we oure vngodlynesse & pe wicked
nesse of our fadrus: for we han syn
ned to yee/ geue you not vs for cheu
sshyp for pur holy name: wey to pt
vilynye to vs hane you mynyd on
y seete of pi glorie: make you not
void pe bond of peces wip vs/ whey
ne yuiages of heyne men ben per
pt ne/ pnate: ey heuenes mon zeciny
ne/ telly/ pt you art our lord god:
wherfore we abide: for you madist al
pe pelyngs/ for vatcilis apiche
Lord heyr almyyty, alle pingis.
alle pt pe ne pe fenyly
mayp of Israel. Capitulum

[illegible] of vestis [illegible] [illegible].c

Your wickednesse schal answe
re to vs: lord do for ye name/
for many be our trespasis aiey
to yee we haue synned. you iudge
of israel: ye saueour yoe in tyme of
tribulacion: why as a comelyng aliee.
you art to me in ye lond. & as a way
fare bowynge doū to dwellynge?
Why art you to come as a mā astonied
as a strong man yt may not saue?
Sylope you art lord in vs. & yt hath
name is depid on vs ¶ Apille for
he lord ¶ Weepynge me gyii. yt
of heuene yt took me fro ye
hous of my fadir. & fro ye lo[illegible] of my
burye: ye whiche hap spuiled to me
& fiboz seyynge to yi seed & schal [illegible]
yis lond. he schal send [illegible]
for yee ¶ Apille on [illegible]
[illegible] ¶ [illegible]
[illegible] [illegible] to [illegible]

mandyns ye man moost stōg.
sense yn yousand dragnes of gilt
to serlin / to be offird sacrifice for dead
men: wel & religiously by penynge
of azenrisynge / sopely yt ye hopide
nor yē yt sellē to use azen: it was
sen supflu & vepin: to preie for dead
men / & for he vilyeld yt yei yt toolē
penynge or dyynge wip yt ye hadde
yeth grace kept / yt ye helpful and
holy prīgs ib. to pie for dead men: yt
yei be vnboūden fro sinnes ¶ Here
mido ye pistlis & lessons of
olde lawe vp al ye yeer after
vse of salisbiri //.

2 [illegible]

2 [illegible]

3 [illegible]
of god in [illegible]

Remembrance [illegible]

4 [illegible]

5 [illegible]

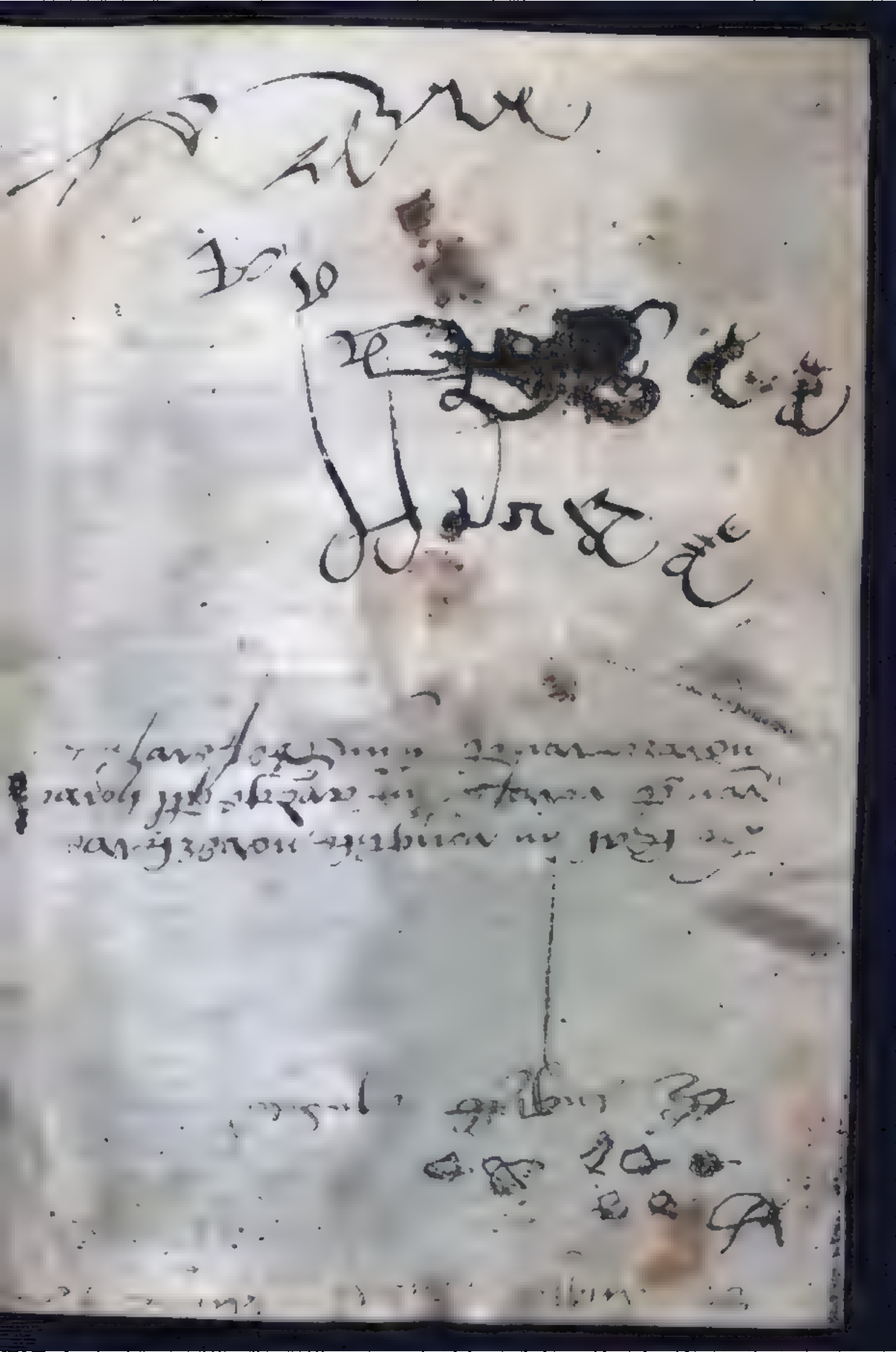
6 [illegible]

7 [illegible]

8 [illegible]

9 [illegible]

10 [illegible]



[Vidal is wanting in Cg. Ba. 99 fro. 48 in page 322]

Ordeynede to oure fadres & sente to
Abraham/ni yn seede al pe nameres
of erpe. schulē be blessid/ for yn
his sone first to zou & sende yt bles-
singe zou: pt ye wan conuertesi
fro his wickidnesse. ¶ iiii. c. //

And while pa spaken to
pe peple. pe prestis & pe ma-
gistratis of pe temple & pe souer-
aynes upon hem seiden & pa
tuzte pe peple: & risen to hem pe
aseniscīge pe fo deep/ & pa lede hem
dis da hem & pa bitaken hem into
warde to pe magistratis & sayd
pat hadden hem pe wordis lesu &
and pe noumbre of men pat
ad fure pouschidis/ & sayde pat it
was don pat pe prophecies of hem
and alle men & Anias were ga
dud in ierusalem & annas prince of pe
ris & Caiphas & Jon & Alisandre & lion

mayne cite were of ye kynde of pe
ris / and yet sende he in ye myddel:
and aslen / in what vtu cayr in
what name: han ze do pis ymag /
yaine petir was fullid wip ye ho-
li gost & sede to he / ze princes of ye
peple & ze eldre men her ze / if we
to day be demed in ye good dede of a
sick man: in whom pis man is ma
de saaf: be it knowen to zou alle
& to al ye peple of israel / pat in ye
name of ihu crist of nazareth. e
whom ze nailed. whom god
reisid fro dep: in pis. pis man
stondip hool bifore zou / pis is
pat stone which was reprued of
zou bildiri / which is made into
ye hed of ye corner. & ydele is
ner in oony oop / for nedy cayr na
me is zoven to men: in whiche
we wi3 bihouep vs to be maad saaf /
& yet sicer ye sidfastnesse of pe

tur & of jon/ for it was foūden þt
þei weren men vnlettrid & lewide
men. & þei wondriden & knewen
þat þei weren wip ihū/ and þei sizē
þe man þat was heled stondinge
wip hem: & þei mizten no þing a
zensei/ but þei comandidē hem to
go forp wipoute þe counsel: and þei
spaken to gidre & seidē/ what schulē
we do to yese mē/ for þe signe is ma
ad knowen bi hem: to alle men þat
dwellen at ierlū/ it is open: & we
mon not denye/ but þat it be noo
more pupliched in þe peple: ma
nasse we to hem. þt þei speke no mo
re in þis name to onyman/ & þei
depiden hem & denounceden to hem.
þat on no maner þei schulden speke
nayþer teche in þe name of ihū/ but
petir and jon answeriden & seiden
to hem/ if it be rightful in þe sizt of
god to heir zou rapir þan god reme

ȝe/ for we moten nedis speke po
ynngis þt we han seyn & herd/ &
þei manaſſidem & leſte hē. & ſoudē
not hou þei ſchuldē punſche hē for
ye peple/ for alle men clarifiedē þt
ynng þt was don ī þt yat was by
falle/ for ye man was more þan
of fourty zeer: in whiche þis sig
ne of helpe was maad/ and whā
ne þei weren delyled þei camen
to her felowis & teldem to hē. hou
gyete pīgis ye prynces of preſtis
and ye eldir men hadden seid to
hem/ & whānne þei herden: wt oon
herte þei reiſiden voice to ye lord.
& seidē/ you lord þt madiſt heuene
& erye see & alle pīgis þt ben ī hē:
whiche seidiſt bi ye holy goſt by
ye mouth of our fadir dauid þi chi
ld/ why hepn men gruſtiden wip
trep to gidre: & ye peplis pouztē
veyn pīgis/ kingis of ye erye sto

ten wyz: And prynces camen to gi
dere in oon azenis pe lord. & azenis
his crist/ for vrily crowde & poure
pilat wip herod me & peplis of is
rael camen to gidere in pis cite. a
zeus pin holy child. ihū whom pou
anoyntedist: to do po pingis pt pin
hond & pi counseil demeden to be do/
& nowe lord bi hold ino pe pretingis
of he. And graunte to pi seruaunts
to spelle pi word wip al trist in pt ping.
pat pou holde forp pin hond pt hel
pis & signes be maad. & wondis by
pe name of pin holy sone ihū/ and
whanne pei hadde pred pe place
was moued in whiche pei were
gadrid/ & alle weren fillid wip pe
holy gost. & spaken pe word of god
wip trist/ And of pe multitude of
men bileuynge: was oon herte
& oo wille. neiy any man seide
ay ping to be his owne: but alle

pnigis were comune to hem/ &
wip greet vertu pe apostlis zeldide
witnessinge of pe azenrisinge of
ihū crist our lord/ and greet grace
was in alle hē/ for ne pur wip no
dy men was among hem/ for hou
many pe were possessioners
of feeldis eip of hous: pei seldē
& brouhte pe pris of po pigis pat pei
selden & leiden vnfore pe feet of pe
apostlis/ & it was departed to ech:
as it was nede to ech/ for sope io
seep pat was named barsabas of
apostlis. pat is to seie pe sone of cōu
fort of pe lynage of leuip a man
of cipre. wh̄ane he hadde a feeld
seldē it & brouhte pe pris: & leide
it vnder pe feet of apostlis. Π v. c.

ut a man ananye vt ma
me wip sahira his wif: sel
de a feeld/ and defraudide of pe pris
of pe feeld. & his wif wist wiṫ ge/

And he brouȝte a part a lende by
fore ye feet of apostles, & pt̃ sayde
to hym, Ana. ye wyll hay returns
rumpted yt herte yet you lie to
ye holy gost, & to defraude of ye
prys of ye sold, wyle ye vt vsseld
was not yn. & wyle it was
sold it was in ye power; wyl hast
you put yis yng in yn herte &
you hast not lied to men but to
god, Ana. ye here yese wordis.
& al yai y was ared, & great dreede
was made on alle yat herden &
yonge men risen & mouedem hym
abey, & kaym hym out & burieden
& pere was made a great aspert of ye
cuntre. & his wif knew not yat
yng yat was done. & ana. ye &
peter sayde to hym, wemen
fare to me, wheyer ye soldem y. fold
say so. & pedre sayde to hym, wy ye sent ȝe for
so mycheel yeair sente to hym wyll

vifel to zou: to tempte pe spirit of
pe lord: lo pe feet of hem pat han
buried pin hosebonde. ben at pe do-
re: & pei schulen bere pee out/ and
sche feldon at his feet & dede/ & pe
zonge men entriden & so ledden hir
ded. & pei baren hir out & buriedden
to hir houseborde/ and grete dred e
was made in al pe chirche: and to
alle pat herden pese pingis/ and up
pe hondis of pe apostlis signes &
manye wondris weren made in
pe peple/ and alle weren of oon acc
ord in pe porche of salamon/ but
no man of opir durste joyne him
self wip hee: but pe peple magnyfie
ie gode/ & pe multitude of men and
of wymmen bileiynge in pe lord:
was more enaresid/ so pat men lauz-
ten out sijke men into stretis: and
leiden in litil beddis and couchis/
pat whanne petir cam. namely pe

schadowe of hī: schulde schadowe
ethe of hem: ⁊ yei schulden be delp
uered fro hyer sykneſſis ⁊ pe multi
tude of ateeſ ryȝt to ierlim run: vrig
nige sijke men and pat were vexed
id of vnclene spritis. Whiche alle
weren helid/ But pe prynce of pestis
wos vp ⁊ alle pat weren wip hym/
pat is pe ordre of saducees: ⁊ were
fillid wip enuiye/ ⁊ leiden hondis
on pe apostlis. ⁊ puttiden hē into pe
mury n warde/ but pe aungel of pe
lord opened by nyȝte ȝatis of pe p
soim: ⁊ ladde hem out ⁊ seid/ Go ȝe
and stonde ȝe ⁊ spelle in pe temple to
pe peple: alle pe wordis of pis lif/
Whom whanne pei hadden heerd: pei
entriden erly into pe temple ⁊ taug
ten. And pe prinse of prestis cam ⁊
pei pat weren wip hī: ⁊ clepiden to
gidre pe consell. ⁊ alle pe eldre men
of pe children of israel/ ⁊ senten to

prison: yat yei schulden be your
fory / & whane ye unpryster came
founden heu / nam & for ye prison
was opened / yei turnedon a gen.
and seien & sede / we fouden ye
prison schut wip al diligence &
ye keperes standing at yeates /
but we oupreden & fouden no mā
pere / and as ye suggestis of
ye temple & ys tymes of quet-
ne heuen yese wordis: yei roundē
of I am what was don / but anan
nun & telle to hē / for lo ye me whi-
che ye han put in to prison: ben
in ye temple & stonde & teche ye
peple / pāne ye magistrat wente
wip yeir ministris & brouzte hem
wipoute violence / for yei dredde
ye peple: lest yei schuldē be stoc-
ned / & whāne yei hadden brouzt
heu: yei semden heu in ye coun-
seil & ye princes of ysrs: and hē

and seide/in commaundement we co-
maundyden zou: pat ze schulde not
teche in pis name/⁊ lo ze ha fulle
ierlim wip zoure techinge: and ze
wolen bringe on vs pe blood of pis
man/ And petir answerde ⁊ pe apo-
stlis ⁊ seiden/it bihouep to obeie to
god. more pan to me/ god of oure
fadris reisde vpim whom ze slowen:
hangynge in a tree/ god enhaunsiide
wip his rizthond pis prince ⁊ sauy-
our: pat penance were zoven to isra
el. ⁊ remyssion of synnes/ And we be
witnessis of pese wordis: ⁊ pe holy
gost whom god zaf to alle obeischi-
nge to him/ whanne pei herden pese
wordis: pei weren turmentid and
pouzten to slee hem/ but aryan ro-
se up in pe counseil a farisee gamaliel
by name. a doctour of pe lawe. a
worschipful man to al pe peple:
and comaundide pe men to be put

Wip oute forp for awhile & he seide
to hem ze men of israel take tent
to zou silf on pese men: What ze schu
len do, for bifore pese daies Teodas p^r
seide hi silf to be sum mā: to whom
a nombre of men consentide, abou
te foure hundrid, which was slayn.
And alle yat bileueden to hi & were
dispaipid & brouht to nouht. After
pis Judas of galilee was in pe daies
of professioun & turnede awey pe
peple after hi. And alle hou numpe
cūc consentiden to hi: were scatered.
& he perschide nowe perfore I seie to
zou: departe ze fro pese men. & suffir
ze hem, for if pis counseil eipir werka
is of mē: it schal be vndon, but if
it is of god: ze mow not vndo hem,
leste paueniture ze be foūdin to re
pūgne god & yei consentide to hi.
And yei depiden to gidre pe apostlis
& renouncidein to hem p^r were bete:

pat pei schulden no more speke ī pe
name of ihū. & pei leten hem go/
and pei weenten joyfuli fro pe sijt
of pe counsel: pat pei were had wor
pi to suffre dispiting for pe name of
ihū but eche day pei ceesiden not in
pe temple and aboute houses: to
teche and to preche ihū crist. capitulum. v.

But in po dayes whanne pe no
mbre of disciplis encreesiden:
pe grekis gruchiden azens pe ebre
ws. for pt her widowis were dispi
sid. in eiery dayes mynystringe/ &
pe twelue clepiden to gidre pe mul
titude of disciplis & seiden. it is not ri
ztful pt we leue pe word of god: &
mynystren to bordis/ perfore bretyr
bilholde ze men of zou of good fame.
full of pe holy goost & of wisdom:
whiche we shulen ordeyne on pis
werk. we schul be bisy to preye &
preche pe word of god/ & pe word

preside before al pe multitude/and
per chesiden steuene a man ful of
fayp & of pe holy goost. & filip & pro
core & nicanor. & timon & par
menas & nycol a comecyng a
man of antioche/per ordeynedem
pese be fore pe ten of apostles:and
per prieden & laiden hondis on heu
and pe word of pe lord werid:&
pe noumbre of disciplis in ierlim
werid myche multyplied/also my
che companye of prestis: obeyede
to pe feip/and steuene ful of grace
& of strengpe: made mondis and
grete signes in pe peple/but sume
men of pe synagoge pt was deyd
of libertynis. & cyrenens. & of me
of alyssandre. & of ye pt were of
asie & asie. & disputed with
steuene/and per myzte not wip
stonde pe wisdom & pe spirit pt spak
per pere per prayuyly seuet men pt

schalde seye pat yet herde yt seie
wordis of blasfemye against moyses
& god/ and so yet moueede to gidre
ye peple: & ye eldre men & ye scri-
bis/ & yet came to gidre & toke
yt: and bro[illegible] it to ye counsell/ &
yet ordeynede false witnesis: pat
seide/ pis man ceesiy not to speke
wordis against ye holy place & ye la-
we/ for we hee[illegible] yt seyingis/ pat
pis iesus of nazareth schal destroie
pis place: & schal changye ye cus-
tomis pat moyses bitaqte vs/ and
[illegible] yet
[illegible] yt
[illegible] cap. vii.c.
[illegible]

fore yat he dwellide in carrmul. and
sede to him go out of yi lond. & of yi
kynrede: & come into ye lond which
I schal schewe to yee. yane he went
out of ye lond of caldee. & dwelte
in carran. & fro yenes afte yt his
fadir was ded: he translatide him
into yis lond in which ye dwelle
now. & he zaf not to him ennigr i.ut.
ne yis mpas of a foot: but he vihz
te to zeue him it in possession. & to
his seed aft him. whane he hadde nt
a sone. & god spak to him. yat his seed
schal be comelig in an alien lond.
& yee schalen make hem seruy i ser
uage. & schalen vexe hem fowre
hundred yeres & peyn. & yi schal in
ye yt yee schalen serue. to whom yee schulen
serue. seyd ye lord. & afte yese yingis
yei schalen go out. & ye schulen
serue to me in yis place. & he zaf
to him ye ordynance of circumcision.

And so ye gendrede isaak: ⁊ aran
adde hī tu pe eizeye day/ ⁊ isaak
gendrede jacob: ⁊ jacob gendrede
ye tiwelue patriarkis/ ⁊ pe patri
arkis yadden envuye to iosep: ⁊
seldem hī into egipt/ ⁊ god was wip
hī ⁊ delyvede hī of alle his tribula
cownis: ⁊ zaf to hī grace ⁊ wisdom
in pe sizt of farao kyng of egipt/
and he ordeynede hī souerepn on
egipt: ⁊ on al his hous/ ⁊ hungri
cam into al egipt ⁊ canaan. ⁊ grete
tribulacoū: ⁊ our fādren not me
te/ vnc whanne jacob yadde herd pt
whete was in egipt: he sente our
fadirs first/ ⁊ in pe secōde tyme
josep was knowen of his brpren/
and his kyn was maad knowen
to farao/ ⁊ josep sente ⁊ clepide iacob
his fadir. ⁊ al his kynrede: seventy
and fyue men/ ⁊ jacob cam down
into egipt ⁊ was deed. ⁊ our fadris

fu

And weren translated into sichem &
weren leid in ye sepulcre pt abrahā
bought bi prijs of silver of ye sones
of emor: ye sone of sichem & whānne
ye tyme of bihestis cam nyg. Which
god hadde knowlechid to abrahā:
ye peple werxide & multiplied ī egipt
and anoß king wos in egipt: which
knew not joseph pis bigilde oure kin.
and turmentide oure fadris: pt pei
schuldē putte awey her zonge childre.
for pei schulden not lyue in ye same
tyme moises was born: & he was
loued of god & he was norischid yre
monepis in ye hous of his fadir
and whānne he was putt out in ye
flood: ye doutir of kinno took hī up
and norischide hī into hir sone/and
moises was lerned ī al ye wisdom
of egipcians: & he was mygty in his
wordis & werkis but whānne ye ty-
me of fourty zeer was fillid to hī:

he loos up in his herte: yt he schul
he visite his bryren ye sones of
israel/ & whanne he sawe a man suffrig
wrong: he veniide hi & dide veniau-
ce for hi yt suffride ye wrong and
killide ye egypcian/ for he gesside yt
his bryren schulden vndirstonde.
yat god schulde zeue to hem helpe
bi ye hond of hi/ but yei vndurstode
not/ for in ye day suynge he apeirde
to hem chidinge: & he acordide hem
in pees & seide/ men ze ben bryren
why noien ze ech opir:/ but he yt
dide ye wrong to his neyebore:
putide hi awey & seide/ who ordey
nede yee prince & domesman o vs:
whepir you wolt sle me as zisterday
you killidist ye egypcian:/ and in
yis word moises fliz: & was maad
a comelyng in ye lond of madian
where he bigat tweyn sones/ and
whanne he hadde filled fourti zeer:

an angel apeerde to him in fier of flaw-
me of a bussch in desert of ye mont
of syna/ and moises sizt: & wondri-
de on ye sizt/ and whanne he nezede
to biholde: ye voice of ye lord was
maad to him & seide/ I am god of zoe
fadris: god of abraham. god of i-
sak. & god of jacob. moises was
maad tremblynge & durste not bi-
holde/ but god seide to him/ do of pi
schoon of pi feet/ for ye place in whi-
che you stondist is holy erye/ I seigh
sap ye turmentynge of my peple in
egipt: and I herde ye mournyng
of hem. & I am doun to delyuere hem/
& now come you: & I schal sende ye
into egipt/ pis moises whom ye
denyeden seynge/ who ordeynede
you prynce & iuge on us:
god sente pis prynce & azenbieer.
by ye hond of ye angel. pat apee-
rede to him in ye bussch/ pis moises

ledde hem out: & dide wondris &
signes in pe lond of egipt & in pe
rede see: & in desert fourty zeris/ pis
is moises pat seide to pe sones of is-
rael/ god schal rise to zou a profete
of zoure brippren: as me ze schulen
here hi/ pis it is pat was in pe chur-
che in wildernesse wip pe angel pat
spak to hi in pe mont syna & wi pat on
re fadris. which pe took wordis of lif
to zeue to us/ to whom oure fadris
wolden not obeie: but pruten hym
awey. & weren turned awey & herten
into egipt. seyinge to aron/ make
pou to us goddis pat schulen go bi
fore us/ for to pis moises pat ledde
us out of pe lond of egipt: we wite
not what is don to him/ & pei ma
den a calf in po dayes. & offiriden a sa-
crifice to pe ymage. & pei weren
glad in pe werkis of her hondis/
and god turnede and bitook hem

to serue to ye kuyzthod of heuene: as
it is writen in ye book of pfetis
wheyr ze hous of israel offrde to
me. flayn sacrifis eyr sacrifis
in desert fourty zeris in desert: & ze
han take ye tabernacle of moloh &
ye steire of zoure god rifanifigures
yat ze han made to worschipe heu
and z schal translate zou into bab
loyne ye tabernacle of witnessinge
was wip oure fadris in desert: as
god disposide to heu & spak to moi
ses yat he schulde make it after ye
fourme yat he say which also ou
re fadris tooken wip iesu & brouzte
into ye possessioun of heyen men:
whiche god punde aiey fro ye
face of oure fadris: til in ye dayes of
dauid ye fond grace anentis god: &
asyde yat he schulde fynde a taber-
nacle to god of jacob. but salamo
bilde ye hous to him. but ye hize

god dispellip not in pingis maad
vi hond: as he say vp ye profete he-
uene is a seete to me: & ye erpe is ye
stool of my feet/ what hous schule
ze bilde to me seip ye lord: eip what
place is of my resinge: whep my
hond made not alle yese pingis, wt
hard nolle & wip vnarcimsidid h
tis & eris ze wip stoden eie more ye
holy gost/ and as zoure fadris: so ze/
whom of ye pfetis han not zoure
fadris pursued. & han slayn hem yt
bifore tooldeu of ye comyng of ye
rightful man: whos traitouris and
mansleeris ze weren now/ whiche
tooken ye lawe in ordynaunce of an
gels: & han not kept it/ & ye hem
yese pingis & weren dyuersly turnen
tid ther herts. & gremedeu wr teep
on hi/ bur whane seene was ful
of ye holy goost: he biheld into he-
uene & siz ye glorie of god. and ihū

stoundinge on ye rizthalf of ye vertu
of god/ And he seide/ lo I se heuenes o
pened. ⁊ manies sone sittinge on ye
rizthalf of ye vtu of god/ And yei cri
eden with a greet vois. ⁊ stoppiden her
eris. ⁊ maden with o wille an assaut
into hi/ and yei drouzten hi out of
ye citee: ⁊ stoonedon/ and ye witnes
sis diden of her clopis. bisidis ye feet
of a zong man: yat was clepid saul
and yei stonedeu stoonedon steuene.
yat clepide god to help ⁊ seyinge lo
rd ihu resceyue my spirit/ and he
knelide with a greet vois ⁊ seide/ lord
sette not to hem pis synne/ ⁊ whan
he hadde seid pis pingis he diede/ viii.
ut saul was consentynge to
his deep/ And greet persecuci
oun was maad yt day in ye chir
che yat was at ierlm/ ⁊ alle me
weren scateud by ye cuntrees of
Judee and samarie: out taken ye

apostles/ your goode men vnnedē sche
nesse:⁊ made gret mourniṅge
on yū/ your saul greetly distrede pe
churche and entrede vi houses:⁊ drow
men and wimmen. and vi wolde hem
into prisoun/⁊ yet yt were scate
red pallide for preching pe word
of god/ and skip man doū into a cate
of samarie ⁊ preche to hem crist
and pe peple zat teur to pese pīg
es yat were sead of skip: wip oo
wille heringe pe signes yat he
dide/ for manye of hē yt hadde un
clene spirites: creden wip a gret
voice ⁊ wenten out/ ⁊ manye sijk
men ñ pe palesie ⁊ colde were
heelid/ per fore gret joie wās made
in yt cate. But ȳ was a man in yt
cate wiche name was symoñ a
wiche yt hadde disceyued pe folk
of samarie. seyinge yat hī silf wās
sum gret man/ whom alle herke

neden to pe leste to pe moste: ⁊ sa-
de/ pis is pe verti of god/ wiyche
deqid greet/ ⁊ pei leueden hi for lo-
ge he hadde maddid hē wip his wi-
tchecrafts/ but whānne pei hadden
bileued to hip pat preechide pe kig-
dom of god: men and wimmē were
baptisid in pe name of ihū crist/
and yānne also simoūd bileuede/
⁊ whānne he was baptisid: he drow
to hip/ ⁊ he sap also pat signes ⁊
greete vmes weren don: he was a-
stoneied ⁊ wondride/ But whānne
pe apostlis pat weren at ierlūm
hadden heerd pt samarie hadde res-
seyued pe word of god: pei sentē
to heem peter and jon/ ⁊ whānne
pei cammen pei prieedē for he pt
pei schulden resseyue pe holy go-
st/ for he cam not zit īto amp of hē:
but pei weren baptisid oonly in
pe name of pe lord ihū/ paime

self

pei leiden hondis on hem: ⁊ pei
resseyueden pe holy goost/ And whā
ne symoñd hadde seyn: pt pe holy
goost was zouen vp leyinge on of
hondis of apostlis: and he offrede
to hem moneye and seide/ zeueze
also to me pis power/ pt whom e
ueer I schal leie on myn hondis:
pat he resseyue pe holy goost/ but
petir seide to hī/ pi moneye be wip
pee into perdicoñ: for pou gessist
pe zift of god. schulde be had for
moneie/ per is no part ne sorte to
pee in pis word/ for pin herte is nt
rijthul biforе god/ ⁊ forе do pou pe
nance for pis wickidnesse of pee.
And preie god if perauenture pis
pouzt of pin herte be forzouen to
pee/ for I se pt pou art in pe galle
of bitternesse: ⁊ in pe boond of wic
kidnesse/ ⁊ symoñd answerde: ⁊
seide/ p̄ie ze for me to pe lord: pt no

ꝑung of yese yat ze han seid come
on me/ & yei witnesiden & spake ye
word of ye lord: & zeden azen to ie=
rusalem & ꝑchyden to makye altar
es of samaritans/ & an aꝗgel of ye
lord spak to filip & seide/ rise pou &
go azens ye soup. to ye wey yt goip
doꝗn fro ierusalem to gaze. pis is desert/ &
he wos & weente forp/ and lo a man
of ethiopie. a mayzty man a seruant
a geldyng of ye queene candace: of
ethiopiens/ wyche was ou alle hir
richeesis: cam to worschipe in ierusalem/
and he turnede azen sittynge on his
chaire: & redynge isaie ye profete/ &
the spirit seide to filip/ nezze pou and
joyne yee to pis chaire/ & filip ran to:
and heerde hi redynge isaie ye profete/
and he seide/ gessist pou wheper ꝑ un
derstondist. what pingis pou redist:
& he seide/ you may ȝ: if no man schye
we to me/ & he ꝑiede filip: par he sch=

ulte come vp & sitte wip hi/ and ye
place of ye scripture pat he radde: wos
pis/ as a schepe he was led to slayngte/
& as a lomb bifore a mā pt schereip him.
is domb wip oute voice: so he opene
de not his moup/ in meknesse his
dom was taken up/ who schal telle
out ye generacoū of hi: for his lyf
schal be taken away fro ye erpe & ye
geldīng answerende to filip: & seide/
I biseche yee: of what pete seip he
pis pīng/ of hi silf eipir of any opir.
and filip openede his moup & bigā
at pis scripture: & p̄chide to hī ihū/
and ye wiyle yei wentē by ye wey
yei camen to water/ & ye geldīg seide
lo water/ who forbedip me to be bap-
tisid: & filip seide/ if pou bileuest of
al ye herte: it is leefful/ & he answer-
de & seide/ I bileue pat ihū crist is ye
sone of god/ & he comandide ye chari
to stoonde stille/ & yei wenten doun

boye unto pe watr. filip and pe gil-
ding: & filip baptiside hī/ & whanne
pei weren come up of pe watr: pe
spirit of pe lord rauysside filip. &
pe gilding say hī no more/ and he
went in his weie joyynge/ & filip
was foūde in azotu/ & he passide fo-
rp: & pēchide to alle cites: til he cam
[illegible]ist saul zit breth. & ¶ to seiste/
also were of manassis and of
betynges azens pe disciplis of pe
lord: cam to pe prynce of pēstis. &
axide of hī lettrs to dammask to pe
synagogis/ pat if he foūde eny wē
and wymmen of pis lif: he schuld
lede hem boūde to ierusalem/ & whanne
he made his journey: it befel pat
he cam neyz to damask/ & sodeynly
alizt fro heuene schoō aboute hym/
and he fel to pe erpe. & herde a vo-
ice seyngge to hī/ Saul saul why
persiest pou me? & he seide/ who

art you lord/ And he seide/ I am ihū
of nazareth: whom you pursuest/
it is hard to yee to kike azeins ye
prinke/ & he tremblide & wondride/
& seide/ lord what wolt you yt I do/
& ye lord seide to hī/ rise up & entre
into ye citee: & it schal be seid to yt.
what it behooueth yee to do/ & yo mē
yat weren with hī: stoden astonied
ed/ for yei herden ye voice: but yei
saien no man/ & saul roos fro ye er
ye/ & whānne his ien weren opened
he sai no ping & yei drowen hī by
ye hondis: & ledden hī into damask/
and he was yre dais nor seyng:
and he eet nor neipir drouk/ and
a disciple ananye was at damas-
ki name was ananye/ and ye
lord seide to hī in avisiōn/ ananye/
and he seide/ lo I lord/ & ye lord seide
to hī/ rise you & go into a stree yt
is clepid rectus. & seke in ye hous

of judas saul by name of tarse, for
lo ye pray / and ye say a man ananye
by name entrynge & leynge on hi
hondis yat he resseyue sizt / & ana
nye answerde. lord I have herd of
ananye of yis man. how grete yue
hs he dide to yi seyntis in ierlm &
yis hap power of ye prynas of pr
ts to bynde alle men yat clepen yi
name to yelp & ye lord seide to hym
go you for yis is to me a vessel of
chesynge: yt he bere my name. bifo
re kynges & kingis & to fore ye
sones of israel for I schal schewe
to hi how grete yingis ic bihouep
hi to suffre for my name / & ana
nye went & entrite into ye hous.
& leide on hi his hondis & seide saul
bropir ye lord ihu sente me to yee
yat apeerde to yee in ye weye in
which yee cameest: yat you se.
& be fulfilid wip ye holy goost / &

anoon as pe scales fillen fro his izen:
he receyuede siht/ & he woos: & was
baptisid/ & whanne he hadde taken
mete: he was conforted & he was
vi sunnedaies wiy pe disciplis par
weren at Damask. And anoon he
entrede into pe synagogis: & preyide
pe lord ihū. for pis is pe sone of god/
& alle men pat herden hī wondriden
& seiden/ wher pis is not he pat īpug
neede in ierusalem: heren pat depiden to he
ip pis name/ & hidre he cam for pis
pīg: pat he schulde lede hē bounden.
to pe princis of prestis/ but saule
mychc pe more weexide strong: &
confoundideu pe jewis pat dwelle
den at Damask. & affermede pat pis
is crist/ & whanne manye daies we
ren fillid: jewis madeu acounsel
pat pei schulden sle hī/ & pe aspiey
of heren weren made knowen to
saul/ and pei kepten pe gates day

And nyzt: þt þei schulden sle hī / þt
his disciplis token hī by nyzte: and
delyuerede hī & leeten hī doun. in a-
leep by þe wal / and whānne he cam
into ierusalem. he assaiede to joyne hī
to þe disciplis: & alle dreden him.
& leueden not þt he was a disciple /
but barnabas took & ledde hī to
þe apostlis / & telde to hē hou ī þe
weie he hadde seen þe lord: and þt
he spak to hī / & hou in damask
he dide trustily: in þe name of ihū /
& he was wip hem & entride & zede
out in ierusalem: & dide trustily in þe
name of ihū / & he spak wip hepī
nesis & disputide wip grekis / and
þei souzten to sle hī / whiche pingis
whānne þe bisperis hadden know
ben. þei ledden hī by nyzt to cesa
re. & leeten hī go to tarsis / and þe
churchis by al judee and galilee &
samarie hadden pees / & was edi

fed. & wallide in pe dreede of pe lo
rd: & was fulid wip pe comfort of pe
holy gost/and it vi fel par pet pe
while passed aboute alle: cam to
pe holy mā par dwellide at lydde/
& he fond a man cayas by name:
par he was xxxti yere had lei in bed:
and he was sijk in palesie & pet
seid to hī/ihesus pe lord hali arsi.
hele pee/rise pou & make pee/and
anon he wos/& alle men pat dwel
lide at lydde. & at sarone sawe hī:
which were cōuerted to pe lord/&
in joppe was a disciplesse. whos na
me was tabita: pat is to sei dreas.
pis was ful of good werkis and
almesdedis pat she did/& it befel
pe dayes: pat she was sijk & died/&
whenne per hadden washen hir.
pei leiden hir in a soler/& for lidda
was nigh joppe: pe disciplis herī
pat petir was perīne/and sentē

huey men to hī & preiede, pat pou
tarie not to come to us, & petir
wos up. & anu wip hem, & whā
ne he was comen: pei ledden him
into pe soler, & alle widowis stode
aboute hī: weepinge & scheewinge
wotis & clopis. whiche dorcas made
to hem, & whānne alle men weren
putt wip oute forp: petir includ
and piede, & he turnede to pe body:
& seide, tabita, rise pou, & sche ope=
nede hir izen, and whānne sche sip:
petir sche sat up azen, & he took hir
vi pe hond. & reisede hir, & whanne
he had depide pe holp men & widowis:
he alingiede hir alive, and it was
maad knowen vp al joppe, & ma
ye bileueden in pe lord, & it was
maad pt manye dayes he dwelte
at oon simond a coriour. Capitulum. x.

Iuan was in cesarie cornelie
by name: a centurion of pe cō

penye of knyghts. that is seid of italie/
a religious man: & dredinge the lord
with al his meyne/ doinge many
almesis to the peple: & preynge the
lord euermore/ this say he in a vision
openly in the myuye hour of the day. a
angel of god entringe into hi: & sey-
inge to hi/ cornelie/ & he bihield hi:
& was adred & seide/ Who art ye lord/
& he seide to hi/ thi prieres & thi almes
deedis: han stized up into mynde. nu
ye sizt of the lord/ & now seende thou men
into joppe: & depe oon symoun that
named petir/ this is herboud at a ma
symoun coriour: whos hous is bisi
des the see/ this schal seie to thee. what
it bihouey thee to do/ & whanne the an
gel that spak to hi was goon awey:
he depide tweyn men of his hous. &
a knyht that dredde the lord. which he we
ren at his biddinge: & whanne he
hadde told hem alle these thingis he sente

hem to Joppe/ & on pe day sup ynge pe
while pei maden Journey. & neyeden
to pe citee: petir went up into pe
hyeste place of pe hous to preie a-
boute pe sixte our/ & whanne he wꝗ
hungrid: he woldi heue ete/ but whi-
le pei maden redy: a mynyschynge of
spirit fel on him/ and he sigh heuene o
pened: & a vessel comynge down. as a
grest schete with foure corneris to be
leet down fro heuene into erpe/ & whi-
che weren alle foure footid beestis.
and creepynge of pe erpe: & volatilis
of heuene/ and a voice was maad
to him/ rise pou petir & ete & ete/ and
petir seide/ lord forbede: for I neuer
eet any comynge pīg & vncleene and
eft pe seconde tyme pe voiz was ma-
maad to hī/ what pīg pt god hap clen
sid: seie pou not vncleene/ and pīg wꝗ
ton up pries/ & anoon pe vessel was
resceyued azen/ & while pet toutir

pīg

wyp̃ne hī silf. what ye vision was
yat he say: lo ye men yt were sent
fro cornelye. fo uzten ye hous of sy
mound. & stoden at ye gate/ & whāne
yei hadden acpid: yei aryden if symo
une yat is named petr hadde yeir
herborowe/ & while petr pouzte ō
ye vision: ye spirit seide to hī/ lo ye
men seken yee/ ȳfore rise you & go
wil & go wyp hem. & doute no ying
for I sente hem/ and petr rundown
to ye men. & seide/ lo I am whō ze
seken/ what is ye cause: for wh
dye ze ben comen: & yei seiden/ cor
nelie a iust man & dredinge god. &
hay good witnessinge of al ye folk
of iewis: took answer of an holy
angel to clepe yee into his hous/
and to heir wordis of yee ȳfore
he leddde hem in: & resceyuede to her
borowe/ & yat uyr yei diwellidē wt
hī/ and in ye day suynge he rood &

wente for wip hem / & sinne of pe vn
piten folowiden hī fro Joppe. par pei
be witnesses to pet / & pe of my he
citude into cesarie / & comende a wood
hem wip his cosyns & nesse sarie frē
dis par were clepid to gidre / and it
was don whānne pet was come: cor
nelie cam metynge hī / & fel doū at
his feet. & worschipide hī / but petr
reisede hī & seide / arise pou / also I am
a man as pou / & he spak wip him
& fond manye & went in & fond
manye. par weren come to gidre /
& he seide to hem / ze witen hou abo
mynable it is to a iew: to be joynied
ciptir to come to an alien / but god
schewide to me pt no man sei a mā
to be vnciptir vndeme: for whiche pīg
I cam whānne I was clepid without
ownte pīsoure / & ate zou: for what ran
se ze han clepid me / & comenlye seide
to dip fourie dues into pis ourī wē

fastynge & fastige in ye wynne our in
myn hous/and lo Aman stood vi so
ye me in a white cloth: and seide/cor
nelie go fetch ys heer: & pr al meste
dis ben in mynde in ye sight of god
ffore seende you unto ye: & depe sy
mond pt is named petir/pis is her
bord in ye hous of symond coriour
visidis ye see/pis whanne he schal co
me: schal speke to yee/ffore anoo
ntis sente to yee: & you didest wel comyng
to us, now ffore we alle ben ffesent
in pi sight to here ye wordis what
euere ben comandid to yee of ye
lord & peter openede his mouth: &
seide/in truye I haue foundin: pt god
is not acceptour of ffaces/but in
eche folk he pt dredip god & wrcchip
rightwisnesse: is acceptt to him/ffor god sen
te a word to ye children of israel: sche
winge pees bi ihu crist/pis is lord
of alle pigis/ye witen ye word pat:

is made in al Jude & bigin at galilee.
after pe baptym pt Jon preched. Jesu
of nazareth how god anointede hi
with pe holy goost & vertu / which pe pas
sede forp in doinge wel / & helynge
alle men oppressid of pe deuel / for god
was mid hi / and we ben witnesis
of alle pingis: which he dide in pe cit
tee of Jewis & of Jerlm. whom pei
slowen hangynge in a tree / & god
reisid pis in pe pridde day: & gaf hi
to be made knowen / not to al pe
ple. but to witnesis bifore ordey-
ned of god / to vs pat eetin & drin
kin with hi: after pat he rose azen
fro deep / & he comandide to vs to pi
che to pe peple & to witnesse pt he
it is pat is ordeyned of god to mes
sean of pe quyke & of pe deede / to
pis alle prophetis beren witnesinge
pat alle men pat bileuen in hym
schulen resceyue remyssiou of syn

nes by his name / And ȝit while þat petir spak þese wordis: þe holy gost fil on alle þat herden þe word / & þe feiþful men of circumcisioū þᵗ camē wiþ petir wondriden þat also to naciouns þe grace of þe holy gost is sched out / for þei herden hem spekynge in langagis: & magnyfiynge god / þanne petir answeride / wheþir ony man may forbede watir, þᵗ þese be not baptisid. þat han also ressceyued þe holy gost as we. & he comaundide hem to be baptisid. in þe name of þe lord iħū crist / þanne þei preieden hī: þat he schulde dwelle wᵗ hē summe ¶ xi. c. ¶ daies /

And þe apostlis & briþeren þat weren in iudee herden þᵗ also heþen men ressceyueden þe word of god: & þei glorifieden god / But whanne petir cam to ierlm̄ / þei þᵗ werē of circumcisioū disputiden aȝens hī & seidē / whi entridist

pou to me pt ha prepunc. & hast ete
wip he/ & petur began & expoundede
to hem bi ordre. & seide/ I was in pe
cite of Joppe & pied. & I sap in mip-
schipe of my mynde a visiou. pat a
vessel cam doun as a grete schete wit
four cordis. & was sent doun fro he-
uene. & it cam to me/ into wiche I
lokinge bihield. & sap fourfoted be-
estis of pe erpe & beestis. & creping
beestis. & valantylis of heuene/ and
I herde a voice pt seide to me/ petur ri-
se pou & sle & ete/ but I seide/ nay lord.
for nompne ping cipir vn clene. en-
tride neue into my mouy/ and pe
voice answerede pe seconde tyme
fro heuene/ pat pingis pat god hap
cleensid. lete pou not vnclene/ & pis
was don by pries. and alle pingis
were resseyued azen into heuene
& lo pre men stoden in pe hous i wh-
iche I was. and pei were sent fro cesa-

me to me / & ye spirit seid to me: par
I schulde go wip he & doute no pig
ze ye pese sixe bryp̃re cam̃en wip me:
and we entrden into ye hous of ye
man / & he tolde to vs hou he say an
aũgel in his hous stondinge and
seynge to hi / sende you into Joppe
and depe symond: yat is named
pet / whiche schal speke to yee word
is. in whiche you schalt be saf and
al pm̃ hous / & whãne I hadde bigũ
ne to speke: ye holy goost fil on hẽ
as into vs in ye bigynnyng / & I bipo
uzte on ye word of ye lord: as he
seide for Jon baptisde in water: but
ze schulen be baptisid in ye holy go
ost / ꝑfore if god zaf to hem ye same
grace as to vs pt bileuedẽ in ye lord
ihũ crist: who was I pt myzte forbe
de ye lord pt he zeue not ye holy go
ost to hẽ pt bileuedẽ in ye name
of ihũ crist / whãne pese pigis were

herd: yet glorified god & seide yfore
also to heyen men: god hap zouen
penance to lyf/ and yet yat were
sorrid of ye tribulacoun yat mead
vndir stefenie: walliden forp to fe
nyce and to apre & to antioche. and
spaken ye word to no man: but
to jewis aloone/ but some of hem
weren men of apre & of cirenen
whiche whanne yei hadde entrid into
antioche: yei spake to ye grekis &
yi chiden ye lord ihū/ & ye hond of
lord was mead wip hē/ & mychje
nūmbre of men bileuynge was
conuerid to ye lord/ & ye word cam
to eris of ye chirche yt was iersalem
on yese pingis: and yei senten bar
nabas to antioche/ and whanne he
was cume & sij ye grace of ye lord:
he joiede & monechide alle men to
dwelle in ye lord in purpos of ha
re/ for he was a good man: & ful of

of ye holy gost. ⁊ of fay/ ⁊ mycke
peple was enarid to ye lord/ and
he went forp to tarsis: to seke saul/
and whanne he hadde foūden hi:
he ledde to antiochye/ and al azec-
yei hpuyden pere in ye chreche: ⁊
taugten mycke peple/ so ye disepl
is weren named first at antiochye
cristē uic/ ⁊ in pese dayes prophetis ca
meen ouer. fro ierlim to antiochye/ ⁊
oon of hem woos vp agabus by na
me: ⁊ signifiede by ye spirit. a gret
hūgre to comynge in al ye world/
which hūgre was maad vndir clau
dyus/ and alle ye disciplis purpoſi
den ech ye hadde: for to sende to
ministerie to hem ye dwellīe in iude
which thīg also yei diden. ⁊ sentten it
to ye eldere men: by ye honds of barna
bas ⁊ saul// Capitulum. c.// // //

And in yat same tyme erode
ye king sente power to vnfete

sinnen of ye chirche/And ye slow wip
swerd. James ye broper of Jon/ & he say
yat it pleside to Jewis. And keste to
take also petir/And ye mes of yerusa
lem were/And wyan he hadde
mast yet. he sente hi into prisoun/
And bitook to foure quatrupons
of knyghts to kepe hi. & wolde after
pask bringe hi forp to ye peple/And
petir was kept in prison but preier
was maad of ye chirche wtoute ce-
singe. to god for hi/but whanne e-
rode schulde bringe hi forp. in ye nyht
petir was slepinge bitwixe twey
knyghts/ & was bounde wip twei che-
nes. & ye keperis bifore ye dore kepte
ye prison/ & an aungel of ye lord stoo
od nyh. & lyht schoon in ye prisoun
hous/ & whanne he hadde smyten pe
side of petir. he reisite hi & seide/ rise
you swiftly/ & anoon ye chaynes
fellen fro his hondis/ & ye aun

gel

gel seide to him/ girde yee: & do on yi
hosis/ & he dide so/ & he seide to him/ do
about yee yi clopis: & sue me/ & he
zede out & sued him: & wiste not yt it
was soy yt was don bi ye aungel/
for he gesside him silf to haue seen a vi-
sion/ & yei passiden ye firste & ye
seconde ward: & camen to ye iren za-
te yat ledip to ye citee/ which anoon
was opened to hem/ & yei zeden out
and camen into a stree: & anoon ye
aungel passide awey fro him/ & petir
turnede azen to him silf: & seide/ now
I wot verily yt ye lord sente his au-
gel: & delyuerede me fro ye hond of e-
rode & fro al ye abidinge of ye pe-
ple of zewis/ & he bihield & cam to
ye hous of marie modir of zon yt
is named markus: where manye
weren gadrid to gidre & preyinge/ and
whanne he knockide at ye dore of ye
zate: a damesel wide cam for to

& whanne she knew ye voice of
petir: for joie she openede not
ye zate. but ran in & toolde yt pet
stood at ye zate & yei seide to hir/
you maddist but she affirmede
yt it was so & yei seiden it is his
angel/ but petir stood stille & knoc-
kide/ but whanne ye hadde opened
ye doze. yei sawen hi & wondriden/ &
he beckenede to hem wt his hond to
be stille/ & telde hou ye lord hadde led
hi out of prison/ & he seide/ telle ze
to jaincs & to ye bryyrē pese yingis
& he zede out & went into anoy pla
ce/ & whanne ye day was come. y
was not a litil troublynge among
ye knyztis. what was don of petir
and whanne aroude hadde souzt
hy & fond not. aft yat he hadde
maad enquerynge of ye kepers.
he commaundide hem to be brouzt
to hi & he cam doū fro judée to se

cane: ⁊ diuelte yere ⁊ he was wiop
to men of tire ⁊ sidon ⁊ yei of oon
acord camen to hi whane yei had
ben counseilid wip blastus pat was
ye kingis chamberleyn. yei aske
den pees. for as myche pat her
contrees weren vtailid of hi ⁊
in a day pt was ordeynned. ciuite
was clopid wip kynigis clopinge.
⁊ sat for domesman. ⁊ spak to hem
⁊ ye peple cried ye voice of god:
⁊ not of man ⁊ anoon an angel
of ye lord smoot hi: for he hadde
not zoue onour to god ⁊ he wꝗs
wasid of wormes ⁊ diede and ye
word of ye lord werid: ⁊ wꝗs mul
tiplied and barnabas ⁊ saul tur
neden azen fro ierlm. whane ye
mynystre was filled: ⁊ token
Jon pat was named marcus
Nd profetis ⁊ doctours (Hij.)
weren in ye churche pt was

at antiochye: in which ye barnabas
and symoun pat was clepid blak.
+ lucius cirenense + manaen pat
was ye sokinge fere of herode te
trak + saul were/ and whanne pei
mynystriden to ye lord + fastiden:
ye holy gost seide to hem/ departe
ze to me saul + barnabas into ye
werk to which i have taken hem
panne pei fastiden + preyeden + leide
hondis on hem + leeten hem go/ but
pei weren sent of ye holy gost: and
weenten forp to seleucia/ + fro pen
nes pei weenten bi boot to cipre/ +
whanne pei camen to salaumyne: pei
preechiden ye word of god in ye sy
nagogis of iewis/ and pei hadden
also jon in mynystrie/ + whanne
pei hadde walkid al ye ile til to pa
fum: pei foundeden a man iewis a
fals prophete a jewis he to whom ye
name was bersesu/ pat was with ye

proconsul sergius paul a prudēt
man/ pis depide barabas ⁊ poul:
and desirde to here ye word of god/
but elymas wicche wip stood hem
for his name is expowned so: ⁊
he souzte to turne awey ye pcōsul
fro bileue/ but saul which is seid
also poul was fulid wip ye holy go-
ost ⁊ biheld into hī ⁊ seide/ a pou
ful of al gile ⁊ al falsnesse pou sone
of ye deuel. pou enemye of al rizt
wisnesse: pou leenest not to tur-
ne vp sodōn ye rizthulnesses of ye
lord/ ⁊ now lo ye hond of ye lord is
on yee. ⁊ pou schalt be blynd ⁊ not
seinge ye sūne into a tyme/ ⁊ anō
mist ⁊ derknesse fil on hī/ ⁊ he zede
aboute ⁊ souzte hī p̄ schulde zeue
hond to hī/ pānne ye pcōsul wha-
ne he hadde seyn ye dede: bileuede
wondringe on ye teching of ye lord/
and whānne fro paphim poul hadde

go bi aboot. & yei yt weren wt hi:
yei came to pergen of pamfilie / vt
jon departide fro hem: & turnede azē
to ierlm / & yei zedē to pergen: and
cumen to antioche of pisidie / &
yei entriden into ye synagoge in
ye day of sabotis: & siten / & after ye
redynge of ye lawe & of ye prefetis
ye princis of ye synagoge sentē to
hem & seidē / Brijren if any word
of exortacion to ye peple is i zou:
seie ze / & poul roos & wip hond e
bad silence & seide / men of israel &
ze yt dredē god: here ze / god of ye peple
of israel chees oure fadris. & enhaūside
ye peple: whanne yei weren comy
ingis in ye land of egipt. and in
an hij arm he ledde hem out of it /
& by ye tyme of fourty zeris he
suffride her maneris in desert: and
he distroiede seuene folkis in ye
lond of canaan: & bi lot he depynde

to hem her loud. As aft̃ foure hũ
dred and fifty zers/ and aft̃ pese
pigis he tak domesmen to samuel
pe prefete/ & so pt tyme per ordẽ a
king/ and god zak to hẽ saul pe so
ne of cis: a man of pe lineage of ben
iamyn. vi fourty zeers/ & whanne
he was dou away: he reside to hẽ
tauip pe kyng. to whom he bare
wittnesinge & seide/ I have found
dauip pe sone of ieesse. a man after
myn herte: whiche schal do alle my
willis/ of whos seed by pe vertue
god hap led out to israel a saui o
thũ: whanne ion ꝓchide before pe
face of his comynge: pe baptym of
penaũce to al pe peple of israel/
but whanne ion fulfilde his cours he
seide/ iam not he: whom ze demen
me to be/ but lo he comep aft̃ me/
and iam not worpi to do of pe schoo
of his feet/ Virpirẽ & sonis of pe

·F·

kynde of abraham. ⁊ which pat in zou
dredē god: to zou pe word of helpe
is sent/ for pei pr dwellen at ierlm ⁊
prynces of it: pat knewen not pis
ihū ⁊ pe voices of profetis. pr by cūy
sabōtis ben red: demedē ⁊ fulfildē/ ⁊ pei
found in hī no cause of deep: and
axiedē of pilat pr pei schuldē slē hī/
⁊ whānne pei hadē cudid alle pīgis
pat weren written of hī: pei tooken
hī down of pe tre: ⁊ leiden hī ī a grauē/
⁊ god reisid hī fro deep in pe pirdde
day. which was seyn by manye
mes. to hem pt went vp to galile
wip hī fro graue into ierlm/ whi-
che ben til now his witnesis to
pe peple/ ⁊ we schewen to zou pe
bilyefe pr was maad to oure fadris/
for god hap fulfild pis to her sones.
and azenreisid ihū. as in pe secōn
de salm it is written/ pou art my
sone to day I bigat pee/ ⁊ hic pr azē-

reiſide hīm ſo deep. par he ſchulde not
turne agen into corrupcoūn ſeide þ⁹
for I ſchal zeue to zou treuwe þīgis
of mury | & þ fore & on anoþ ſide he
ſeip | you ſchalt not zeue þī holy to
ſe corrupcoūn | but mury in his geūa
coūn. wh anne he hadde wyuyſtrid
to þe wille of god: diede | & was leid
wiþ his fadirs: & ſay corrupcoun |
but he whom god reiſide ſo deep:
ſay nor corrupcoūn | Perfore bryþen
be it knowen to zou. þt bi hīm re
myſſioūn of ſynnes is tolde to zōu |
ſo alle ſynnes of wiſiche ze myzte
not be iuſtified in þe laiwe of mo
ſees | in þis ech man þt bileuep is
iuſtified | þ fore ſe ze þat it come
not to zou þat is biſore ſeid in þe
þ ſtrīs | ze diſpiſeris ſe ze & wondre
ze & be ze ſcattrid abrood: for I wor
che a werk in zoure dayes a werk
þat ze ſchulen not bileue: if any

yet

man schal telle it to zou / & whanne
ye zeden out ye preiceden yat in
ye sabot syngge: ye schuldē speke
to hem yese wordis / and whanne ye
synagogge was left: many of Jeiw
is & of conuertis worschipinge
god. sueden poul & barnabas / yat
spaken & conseiliden hem: yat ye
schuldē dwelle in ye grace of god /
and in ye sabot syngge almost al ye
cite cam to gidre: to heere ye word
of god / & Jeiwis sayzen ye peple: &
weren filled with enuiye: and azen
seid yese pingis yt weren seid of po
ul, & bla spenueden / yanne poul & bar
nabas sterfastly seiden, to zou it bi
hoofe first to speke ye word of god /
but for ze putten it abey. & hi an de
uyed zou vnworpi to eie lastingg
lif: lo we turnen to heyn me, for
so ye lord comandide vs heyn / I haue
sett yee into lizt to heyn men: yt

you be unto ~~you ben~~ ye vnwise
officers/ and hepn men herden and
joieden ⁊ glorifieden ye word of ye
lord: and vileniedren as manye as
weren bifore ordeyned to eilelastī
ge lif/ and ye word of ye lord was
solven vp al ye cuntre/ but ye iewis
stirden religious wimmen ⁊ onest⁊
ye worpiest men of ye citee: ⁊ stirdē
persecucoun azens poul ⁊ barnabas
⁊ drpuen hem out of ye cūnteis/ and
ye schoken aldey into hē ye dust of
her feet: ⁊ camen to iconye/ ⁊ ye disci-
plis weren fillid with joie ⁊ ye holy
ur ir vii. capitulum
ar jconye. pat ye entriden to
gidre into ye synagoge of jewis and
spaken: so pat fil grete multitude of
jewis ⁊ grekis bileueden/ but pre-
wis pat weren vnbileefil ireisidē per-
secucoū ⁊ stirdē to iwerpe ye soulis
of hepnū men azens ye bryperen/ but

ye lord zaf soone pers/ vsyre yei dw-
elleden nyche tyme & diden trulyī
ye lord. yeringe witnessinge to ye
word of his grace. zeuynge signes &
wendris to be maad by ye hondis
of hem/ but ye multitude of ye cite
was departid: & sūme weren with ye
jewis: & sūme with ye apostlis/ but
whānne ȳ was maad an assaut of ye
hethen men & ye jewis wīt her prīces
to turmente & to stoone hem: yei ū-
derstoodē & fledden to gidre to ye ci-
ties of licaonye & listris & derben/
and into al ye cuntre aboute/ & yei p̄
chiden yere ye gospel: & al ye mul-
titude was moued to gidre: in ye te-
chīnge of hem/ poul & barnabas dw-
elliden at listris/ and ā man at listris
was sitte in ye feet/ & hadde sete cro-
ked fro his modris wombe which
neuer hadde gon/ pis herde poule
spekinge/ & poul bihold hī & say pt

ye yadde seyn. þt he schulde be maad
saaf. & seide wip agreet voice, vse pou
vprizt on þi feet, & ye lippide & wal
kide, & þe peple whanne pei yadden
seyn þt þat poul dide. reisiden her
voice in licaon tunge & seide, goddis
maad lijk to men ben comen down
to vs, & pei clepide barnabas iupit.
& poul mercurij, for he was ledere
of þe word, & þe prest of iupiter þt
was bifore pe citee. broupte vobis
& corones bifore þe zates wip pe
plis. & wolde haue maad sacrifice,
& whanne þe apostlis barnabas &
poul heiden pis. pei to rentren her
coons, & pei skippiden out among
þe peple. & criedin & seiden, me what
ron ze pis pigis. & we deedly me lijk
zou. & schewen to zou, þt ze be conuer
tid fro pese veyn pigis to þe lyuyng
god. þat made heuene & erpe and þe
see and alle pigis þat ben in hē,

wyche in generacions passid: suf
fride alle folkis: to go into her owne
weyes/ & zit he lefte not hit wipout
witnessinge & wel doinge/ for he zaf
reynes fro heuene. & tymes benige
fruit: & fulfillide zoure hertis wt me
te & gladnesse/ & yei seynige pese pi
gis: vnneyis swagiden ye peple pat
yei offriden not to hem/ but sume je
wis amen oil fro antioche & iconye:
and counseliden ye peple. & stoonedē
paul. & draiden out of ye cite: &
gessiden pat he was ded/ but wha
ne disciplis weren coniyn aboute
hit: he ros & went into ye cite/
and in ye day siyinge he wente fo
rp wip barnabas to derben/ & wha
ne yei haddē pchid to ye ilke cite
& taiyt maniye: yei turnedē azen
to lisstris & yconye & antyoche/ con
fermyngi ye soulis of disciplis &
monestinge: pat yei schuldē dwel

le in scrip. & seide, pat by wiamyc tri
bulacoūs: it bihouep vs to entre
into pe kingdom of heuenes, and
whanne pei haddeu ordyned pīsis
to hit by alle ates: & haddeu preied
wip fastīgis: pei bitooken heim to
pe lord in whom pei bileueden, &
pei passiden perfidie. & anīc to pā
fulie and pei spaken pe word of pe
lord in pergen: & amendoū into
ialie, & fro pennes pei weiten by
boor to antioche: fro whēces pei
weren taken to pe grace of godīno
pe werk pt pei fulliden, and whānne
pei weren comē & haddeu gadrid pe
chirche: pei telden hou grete pīgis
god dide wip heim, & pat he hadde o-
pened to heepīn men pe dore of feip
& pei dwelliden not alitil tyme wip
pe disciplis. ¶ pe fiftenpe. c̄. ¶
And sum̄ic cameu doūn fro
iudee: & maugten bip men,

yat but ȝe be circumcidid aft̃ ye lawe
of moises. ȝe mo̅ not be maad saaf
þ̃ore wyt̃ne þ̃ was maad not altul
differnacō to poul & barnabas azens
hem: yei ordeyneden þ̃ poul & bar-
nabas & sōme oþ̃e of hem: schuldē
go up to ye apostlis & þ̃ans ī ierlū
on yis questiou & so yei weren led
forp of ye chirche: & passiē bifenyce
& samarie & yei telle ye cōuersacōn
of hepē men: and yei made greet ioie
to alle ye brēren and whānne yei ca-
mem to ierlū: yei weren resceyued
of ye chirche. & of ye apostlis & of ye
eldre men. & tolde to hem hou grete
þingis god did wip hem/ but sōme
of ereesie of ye feriseis yat bileuedē:
risen up & seiden/ yat it bihouep hē
to be circumcidid: and to commande
so to keepe al ye lawe of moises and
ye apostlis & eldre men camen to gi
dre: to se of yis word & whānne yei:

was

was made agreet sekynge herof:
petir roos vp & seide to hem vnpiri
ze witen par of elde dayes in zou: god
chees by my mouy hepenne to here pe
word of pe gospel & to bileue & god
par knowe herts bar witnessinge: &
zaf to hem pe holy gost as also to
vs and no pīg dyuersip vs bitwix
vs and hem: & clenside pe herts of
hem by fey/ now pānne what tempte
ze god. to putte a zok on pe neckes
of disciples: which neipir we neip
our fadris mysten bere/ but bi pe
grace of our lord ihū crist: we bile
uen to be saued as also pei/ and pe
multitude held pees: & herkē barn
bas & poul. telling how gyrte signes
& wondris god dide bi hem in hepen
nesse/ and aft pat pei helden pees:
james answerde & seide/ vnpiri he
rze me/ symond telde how god visi
tide first to take of hepen nē a peple

to his name: & pe wordis of prophens
acordyn to him/as it is wrytyn/after
pis I schal turne azen & bilde pe ta-
bernacle of dauip pat fel doun: & I sch-
al bilde azen pe mast doun pingis of it/
and I schal reise it: pat opire men seke
pe lord/and alle folkis on whiche
my name is depid to help. pe lord
doinge pis pingis seip/fro pe world pe
werk of pe lord is knowen to pe lord/
for whiche pingis I deme hem pat of hepe-
nen ben conuerted to god: to be not dis-
ceiid/but to write to hem: pat pei abstey-
ne hem fro defoulinge of maumetis.
and fro fornicacoun & fro stranglid
pingis and blood/for mores of elde
tymes. hap in alle citees. hem pat pe-
chen him in synagis: where in eche
sabot he is red/panne it pleside to pe
apostlis & to pe eldre men whip al
pe chirche: to chese men of hem: &
sende to antioche whip paul & barna

bad, nimis yet was named varn
bas. & fuera pe fiste incii amongis yu
yiten and wrestil up pe hondis of
yeu/Apostlis & elde vnpeu to hit pe
ben at antiochie & sire & silice. yuper
cai of heyen mistigiethingis/for we her
den yat sume wentren fro us. & trou
bliden yeu wip wordis & turnedi up
soldil youre soulis to wiche we ne we
commandiden not: it pleside to vs gi
dred mete coni. to chesi men & sende
to yeu wip our most ferwedyte bar
nabas & paul/men yat yaf yei her
tis for pe name of our lord ihū
crist/pesen we sentyn yudas & silas.
and yei schulen tolde pe same yingis
to yeu by wordis/for it is dyne pe
holy gost & to vs. it semed to yeu no
yingis more of ayenis pes yingis ne
ded yat yei abstei yatis bi ydolis yat
is maistis & blood & strangli & fo

Whiche yng ze kepnge zou: schulē
to wel/ fare ze wel/ perfore yē were
lete go ⁊ cōme doun to Antioche: ⁊
Whanne ye multitude was gadrid:
yei tolden ye epistle. Whiche Wha
ue yei hadden rad: yei Jorcden on
ye counsel/ and judas ⁊ silas. ⁊ yei
for yei were ꝓfetis: conforten bri
yren: ⁊ confermed wip fil many
wordis/ but after pat yei hadden be
yere a litel while: yei weren lete go
of bryren wip peed to hem yt had
den sent hem/ but it was sen to silas
to dwelle ȝit/ and judas went alo
ne in ye lif/ and poul ⁊ barnabas
dwelten at antioche. teching ⁊ pre
chyng ye word of ye lord. wip oyre
many/ ye ad sōme mes poul ca
me to barnabas/ desire we agen and
visite bryren vbi alle citees i wich
we han preched ye word of ye lord:
how yei han fare/ barnabas wol

de take wip hi jou: par is na med e
uarkus/ bur poul preiede hi. par ye
par departide to heu fro paufilic.
& weire nor wip heu fro pe werk:
schulde nor be resseyued/ & disseua
oun was made: so par per departide a
wyne/ & barnabas took mark: &
nan bi boor to apir, and poul chees
silas & weute forp fro pe brypren:
& was bitakeni'd pe grace of god/ &
he weute bi sire & silise. & confermic
de pe churche: commaudinge to kepe pe
hestis of apostlis & eldre men. Fol. c.
nd he cam to derben & lstra
& lo a disciple was pere hi nam
nur timope pe sone of a wimmanne cristi:
& pe fadir heyen/ & bryen pat was wel re
lisius & jewiye: jelden good witnes
sprugge to hi/ and poul wolde pat pis
man schulde go forp mep hi: and he
took & circumcidide hi. for jewis pat
weren in pe plaas/ for alle wisten

pat pe fadir was hepine, whanne pei
passiden vi ceres: pei vitoude to he
to hepe pe teachingis pat weie te
ched of apostlis & eldre men, pat
weren at ierusalem, & pe chirchis weie
~~confirmed in feip & in nombre eche~~
~~day~~ confirmed in feip: & encresiden
in nombre eche day, and pei passi
den firgie & pe cuntre of galatie:
and weren forboden of pe holy go
ost to spekie pe word of god in asie,
and whanne pei camen into my
sie: pei assaieden to go into bethy
nye: & pe spirit of ihū suffrde not
hem, but whanne pei hadde passid
by mysie: pei camen doū to troade.
And a visioū by nyzt was schewid
to poul, but a man of macedonye
pat stood, preide him & seide, go you
into macedonye & helpe vs, and
as he sawe pe visioū: anoō we sou
ten to go forp to macedonye, & weie

and certeyn yat god hadde depid
us to preche to hē. ⁊ we zedyn vi schip
fro troade ⁊ camen to samothracia
ibiy streyt rouns. ⁊ ye day suynge to
neapolis. ⁊ fro pēnes to filippis. yat
is ye firste part of macedonye. ye cite
colonye. and we weren in ye cite fi-
ne dayes. ⁊ spaken to gidre. and in
ye day of sabotis we wenten forp wt
oute ye zates vi sidis ye rood where
preier semede to be. and we sitten ⁊
spaken to wymen yat camen to gidre
and alwōmā lidia by name a purp-
elle of ye cite of tiatiris. worschi-
pīge god herde. whos herte ye lord
opened. to zeue tent to yese yingis
yat weren seid of poul. ⁊ whanne
sche was baptiid and her hous.
sche preiede ⁊ seide. if zee han demed
yat I am feiful to ye lord. entre
ze into mypn hous ⁊ dwelle. ⁊ sche
constreynede us. ⁊ ye wiste wha-

ne We zeden to ꝑer: ꝑat adam esel
ꝑat hadde a spirit of deuynacoun
uette vs: whiche zaf greet lucyn-
uynge to hir lordis in deuynynge/
ꝑis sede poul ⁊ vs: ⁊ cryede ⁊ seide/
ꝑese men ben seruantis of ꝑe hyze
god: ꝑat telleꝑ to zou ꝑe weꝑ of hel
ꝑe/ ⁊ ꝑis did in manye dayes/ ⁊ poul
sorowide ⁊ turnede: ⁊ seide to ꝑe spi-
rit/ I comaude ꝑee in ꝑe name of
ihu crist: ꝑat ꝑou go out of hir/ and
ꝑe went out in ꝑe same our/ ⁊ ꝑe
lordis of hir sizen ꝑt ꝑe hope of her
wynynge went awey: ⁊ ꝑei toolk
poul ⁊ silas ⁊ leden into ꝑe place
ꝑe pryncis/ ⁊ ꝑei brouzten hem
to ꝑe magistratis: ⁊ seiden/ ꝑese men
troubleꝑ our cite. for ꝑei ben ie-
wis ⁊ schewen customis which it
is not leful to vs to receyue neꝑ
to kepen ꝑe in romayns/ and ꝑe
peple ⁊ magistratis risen agens

hem: & whanne yei hadden to writ ye
wordis of hem. yei commaundiden hem
to be beten with zerdis/and whanne
yei hadden zoven to hem many e
woundis: ya senten hem into pri
son/ & commaundiden to ye keperis: pt
he schulde kepe hem diligently/and
whanns he hadde take such a pcept:
he putte hem into ye inner prison.
& stretchide ye feet of hem in a tree/
& at midnyzt paul & silas worschip
piden & heryeden god: & yei pt weren
in keping herden hē. and sodeynly
a greet eryc mouyng was made:
so pat ye fondamentis of ye prison
weren moued/ & anoon alle ye doris
weren opened: & ye bondis of alle
weren loosid/and ~~ye keper of~~ ye ke
per of ye prison was awakid. &
say ye zatis opened: & wiy a swerd
drawen out he woldi have slawe
hi silf & gessidi pt ye men pt weren

vouchen hadden fled/but poul ar-
ede wip a gwet voice & seide/to you
uoon harm to yi silf. for alle we
ben here/and he aride hizt & entrid.
and trublide & fel doun to poul &
silas at her feet/& he brouzte hem
wip oute forp: & seide/lordis wht
bihouep me to do: pt I be maad sa-
af: & pei seiden/bileue pou in pe
lord ihū: & pou schalt be saaf and
yui hous/& pei spakē to him pe
word of pe lord: wip alle pt weren
in his hous/ & he took hē in pilke
our of pe nyzt: & waschide her wo-
undis/and he was baptisid and al
his hous anoon/and whānne he
hadde led hē into his hous: he set
ide to hem a bord/and he wās glad
wip al his hous. & bileuede to god/
and whennne pe day was comcip
magistratis senten cachepollis
& seidē/delyuere yon po men/and pe

keper of pe prisoñ telde pese word
is to poul: pat pe magestratis hã
sent pat ze be delyuered/ now perfore
go ze out. & go ze in pees/ & poul
sede to hẽ/ pei senten vs men of
rome into prisoñ pt weren betrã
openly & vndampned/ & now pry
uyly pei bryngen vs out. not so.
but come pei hem self & delyuere vs
out/ and pe magistratis telde pese
words to pe magestratis/ & pei dr
eden for pei herden pt pei weren
romayns/ and pei came & besechen
den hem & bronzten hem out/ and
preiden pat pei schulden go out of
pe cate/ & pei zeden out of pe prison.
and entrede to lydie/ & whanne pei
sawen bryde: pei comforde hem.

And FVij. c. ¶. zede forpwhanne pei hadden passed
vi amfipolis & apolonye: pei came
to tessalonyk where was a synago

ge of Iewis/ & vi cristum poul entrde
to hem: and by pir sawons he declar-
de to hem of scripturis. and opende
and schewide pat it behoofte crist to
suffre: and rise azen fro deep/ and pt
pis is ihū crist: whom I telle to yū
and sūme of hem bileuedē: & werē
joynyd to poul & silas/ to a grete
multitude of heyen men worschipē
godis & noble wymē not a few/ bt
pe Iewis hadden enuye: & tookē of
pe comun peple sūme yuele men/
and whānne pei hadden made a
cumpenye pei mouedē pe citee/
and pei cameen to jasons hous/ &
soughtē hē to bringe forp among pe
peple/ & whānne pei foūdē hē not
pei drowen jason. & sūme bryngē
to pe princis of pe citee & criedē pt
pese it ben pat mouē pe world. &
hidre pei cumē: whiche jason rec-
seyuede/ and pese alle don azens

[illegible] of [illegible]
and seen that god is [illegible]
& yet nowadays the people & [illegible]
as of the [illegible] yet [illegible]
and vulgar [illegible] make
of [illegible] of [illegible] yet [illegible] poul
and slaeg/ and [illegible] by [illegible]
[illegible] god and become
& [illegible] yet [illegible] god
[illegible] of [illegible]
[illegible]/ but yet [illegible] [illegible]
of [illegible] yet [illegible]
which [illegible]
al deserve [illegible] [illegible]
ns. if yt [illegible] [illegible] &
[illegible] of [illegible] of [illegible]
[illegible] not [illegible]/ but
[illegible] & [illegible]
[illegible] yet [illegible] [illegible].
[illegible] & [illegible] of po-
ul yet [illegible] [illegible] &
[illegible] yet [illegible]/

singe/ & per tooken hit & ledden to
a mopage: & seiden/ mown we wi-
te wijat is pis newe doctrine pat
is seid of per: for pou bryngest tu
sunne newe pings to our eres/ þ-
fore we wolen wite wyat pese pi-
gis schulen be/ for alle men of ate-
nis & comelynges herbowond za-
uen tent to woon opur pig: but of þ
to seie of to here sum newe ping/
and poul stood in pe mydde of a-
mopage and seide men of atenis
vi alle pigis I se zou as veyn wor
schipers/ for I passide & siz zoure
mawmetis: & fond an auter i whi-
che was writen to pe vnknowen
god/ þ fore whiche ping ze vknow-
inge worschipiden: pis ping I schi-
we to zou/ god pat made pe world
and alle pigis pat ben in it: pis
for he is lord of heuene & of erpe.
dwellip not i templis maad wip

hond/wch is worschipid vi mānes
hondis.wchyr hap wcd of omy pīg.
for he zeuep lijf to alle men ⁊ vsepī
ge ⁊ alle pīgis/⁊ made of oon al pe
hy wd of men to enhabiter.in al pe
face of pe erpe.determinyng tymes
ordeyned.and pe termis of dwel
lingis of hem to seke god/if peradū
ture pei feleu hī erpir hynden:pouz
he be not fer fro eche of zou/for in
hī we hynen ⁊ mouen ⁊ ben/as also
some of zoure poetis seide/⁊ we bē
also pe kynde of hī/perfore sipen
we ben pe kynde of god: we schuld
not wenne pt godly pīg is lyk gold
and siluer ⁊ stoon.erpir to graui
of craft ⁊ ponzt of man/for god
dispisip pe tynne of pis ūknowīg.
⁊ wolb schewip to mē. pt alle erp
where do penaūce/for pt he hap
ordeyned a day.in wyche he schal
demne pe world in equyte.ī a man

ī wyth

in whiche ordynaunce & gaf keep to
alle men: & reside hī so deep/ and
whānne pei hadden herd pe aqeen n
synge of deed men/ sūme scorneden
& sūme seiden/ we schulen heere per
eft of pis pīng/ so poul weente
out of pe mydde of heu/ vt sūme
drowen to hīr: & vileuedē/ among
whiche temple ere a pagan was/
& a bōund vp name tamans. & ope
ner/ vnto sūme wip hem/
pese pigis poul zede out of
atens: & cam to corynthe/ & he fond
a man riche aquila by name of pō
te by kynde. pat late cam fro italie.
and priscille his wyf: for pt clau
dius comandide alle ieweis to leye
te fro rome/ & he cam to hē/ & for he
was of pe same craft: he dwelte
wip hē & worqte/ & pei weren of
wopmakeris craft/ & he disputide
in pe synagoge by eche sabot put

tinge among pe name of pe lord ihū/
and he counseilide Jesus and girlus/
and whānne silas and tymope cunē
fro macedonye: poul zaf bysynesse
to yee word/ & witnesside to pe iewis
pat ihū is crist/ but whānne pei axē
seiden & blasfemeden: he schook aweie
his clopis & seide to hem/ youre blo-
od be on youre heed: I schal be deme
fro henceforp. & schal go to hepin
men/ and he passide fro pēnes: & he
entride into pe hous of a cert man
hi name titi pat worschipide god e
whos hous was joynyd to pe syna-
gogi/ & crispe prynce of pe synagoge:
bileuede to pe lord wip al his hous/
and manye of pe corynthis heeren
& bileuedeni & weren cristenyd/ and pe
lord seide bi nyzte to poul bi avision/
nyle pou drede: but speke & be not stil
le/ for I am wip pee & no man schal
be put to pee to nocie pee: for mych

peple is to me in pis cite/⁊ he dwe
lide pere a yeer ⁊ sixe monpis techi
ng among hem pe word of god/ but
whanne galion was proconsol of
acaie. iewis risen up with o wille a
yens poul: and ledden him to pe dom
and seide/ ayens pe lawe: pis conseil
ip men to worschipe god/ ⁊ whanne
poul bigan to opene his mouh: ga
lion seide to pe jewis/ if per were a
ny wickid pingis eyir pisel trespas
ze jewis. rizti y schulde suffre zou/
but if questiouns ben of pe word and
of names of zoure lawe: vn se zou
silf/ y wole not be doumesman of pese
pingis: ⁊ he drooh hem fro pe dom
place/ ⁊ alle tooken sostenes prynce
of pe synagoge: ⁊ smoot him before
pe dom place. ⁊ no pingis of pese was
chaungrous to galion/ ⁊ whanne po
ul hadde abiden many dayis: he seide fa
re wel to brijren ⁊ vn boot saiil to sire/

and priscille & aquila annen wt hi
which he hadden clippid his heed i
tenchris/ for he hadde a vow/ & he cam
to effesie. & peie he lefte he/ & he zede
into ye synagoge. & disputide with
Jewis/ & whanne pei piedē pat he se
hulde dwelle more tyme: he consentide
not/ but he made faire wel & seide/
eft I schal come agen to zou if god
wole: & he went forp fro effesie/ &
he cam doū to cesarie: and he zede
up and grette ye chirche & cam doū
to antiochie/ & whanne he hadde dwe
lt ye sum what of tyme: he went
forp walkinge by ordre poron3 ye
contre of galatie. & frigie. & confir
mide alle ye disciplis/ but a new ap
pollo by name: a man of alisaūdrie
of kynde aman cloquent. cam to
effesie: & he was mygty in scrptu
res/ pis man was taūgt ye wey
of ye lord. & was fervent i spirit &

spak & mauze diligently. yo vigne yt
weren of chū: and knew oonly pe
baptym of Jon, and yis man by
gan to do trustily in pe synagoge,
whom whānne priscille & aquyla
herden: per tooken hī & more dily
gently expowneden to hī pe wey
of pe lord, & whanne he welde go
to acaie: bryp'en exortde & wrote to
pe disaplis. yt pei schulde resseyue
hī, whiche whanne he cam: zaf my
che to he yt bileueden, for he gret
ly oner alm Jewis: & schewide ope
ly vi scrpture yt iesu is crist. Capt. c.

And it bifel whanne Appollo
was at antioche: yt poul whi
ānne he hadde go pe hyzere coostis.
he cam to effesie. & fond sūme of pe
disaplis & seide to hē, whedir ze yat
bileueden hau resseyued pe holy go
ost: & pei seiden to hī, but neip we
hau herd if pe holy gost is, and he

seyd/ fore in what pīg ben ye bap-
tised: & yei seide/ in ye baptym of
Jon/ & poul seide/ Jon baptised ye
peple in ye baptym of penance/ &
meynte yt yei schuld bileue in yt yt
was to comynge aftir hīm/ yt is/ in
Ihesu/ yei herīde pese pīgis. yei
were baptised ī ye name of ye lord
Ihesu/ and whānne poul hadde leid ō
hem hise hondis: ye holy goost cam
on hē/ & yei spaken in langagis &
prophetiden/ & alle weren aluchte
twelue mē/ & he zede into ye syna
goge & spak wip trust pre monpis
disputīge & tretīge of ye kyngdō
of god/ but whānne sūme weren
hardid & bileuedē not & auisidē ye
wey of ye lord bifore ye multitude.
he zede awey fro hem & departide
ye disciplis/ & disputide ī ye scole
of a mayster mā eche day/ pis was
don vp twey zeris so yt alle yat

diuellide in asie herden pe word of
pe lord. Jesus & hepin me/ & god di-
ne vertues not smale by pe hondis
of poul: so pt on sijk men pe sudein-
es weren borū fro his body/ & sijk-
nesis departide fro hē. & wicklide spi-
rits weren out/ but also sinne of pe
Jewis exorcistis zeden aboute & ac-
cuedē to clepe pe name of pe lord
ihū crist on hē pt haddē yuel spiri-
tis & sadē/ I cōjure zou bi ihū whō
poul prēchip/ & p̄ were seuene sones
of a cert seuene a p̄ncē of p̄stis: pt
dide pis pīg/ but pe yuel spirit an-
swerde: & seide to hē/ I knowe ihū
& I knowe poul: but who ben ze?
and pe man in whiche was pe
worste deuel. lappide on hē. & had
de vitorie of bope: & was strong a-
zens hē. pt pei naked & wounded
fledden awey fro pt hous/ & pis pīg
was maad knowē. to alle Jewis

& to yeyen men þt dwellide at effe-
sie/and drede fel doun on yē alle: &
yet magnyfieden þe name of þe
lord ihū/& manye men bileuede and
camen knoolechinge & telling her de-
dis/& manye of hem þt sueden curious
pingis: brouyten to gidre bookis &
brenneden hē bifore alle mē/& whan
ye pe prices of po weren acountid:
yei foundeden moneye of fifty ꝑ sand
pens/ so strongly þe word of god
wexide & was confermed/& whanne
yere pingis were fillid: poul pur-
poside in spirit after þat macedo-
nye was passid and a cape to go
to ierlm & seide/for after þat I schal
be ꝑe it bihouey me also to se ro-
me/and he seente ito macedonye
two men þat mynystride to him.
timothe & erast: & he dwellide for
a tyme in asie/and agreet
bisyng was maad in þt day of þe

wey of pe lord for amen demetrie
by name a worchyer in siluer: made
siluerne houses to diane. & zak to
craftyy men mychye wynnyng/ wherfore
he depyde to gydre he pt were suche
manere werkmen: & seide/ men ye
witen: pt of pis craft wynnyng is
to vs/ & ye sen & heren pt pis poul
counseylip & turney alwey mychye pe
ple not oonly of effesie: but almost
of al asie. & seip/ pt pei be not god
dis pat ben maad wip hondis/ and
not oonly pis part schal be ī pil
to vs to come into reyneck/ but
also pe temple of pe great diane sch
al be acounted into nouzt/ zhe & pe
magiste of hir. schal bigynne to be
destroied. whom al asie & pe world
worschipip/ whanne pese pīgis were
yeid: pei were filled wip ire & cre
den & seide great is pe diane of effe
sians: & pe cite was fillid wt con

fisiou/ and yet maden an assaut wt
o wille to ye teatre & tookē gayus
& aristark men of macedonye fe-
lowis of poul and whānne poul
wolde have entrid into ye peple
ye disciplis suffirdē not/ & also sum
me of ye prynces of asie yt weren
his frendis: sentē to him & prēdē yt
he schulde not zeue him silf into
ye teatre/ and ope men criedē opin
yīg/ for ye chirche was confusid:
and manye wisten not for what
cause yei weren come to gidre/ but
of ye peple yei dividen aiwey od
alisaūdre whiche zewis pittide him
forp/ and alisaūdre arīde wip his
hond silence: & wolde zelde resoū to
ye peple/ & as yei knewen yt he wās
a zewis voice of alle mē wās ma
de crīynge as by the space of two hours great
diane of effesianes/ & whānne ye scri-
ve hadde cessid ye peple: he seide/

men of effesie wher man is he pt
knowip not pt pe tree of effesias
is pe worschyper of pe grect dianne
and of pe child of Jupiter/ perfore
whanne it may not be azensed of
pese pigis: it bihouep you to be
stellid. & to do no pig folily/ for
ze han brouzt pese men neiy sac
legeris. neipir blaspmyng your
goddis/ pat if demetrie & pe werk
men pt ben wip hi. han cause azens
any man. ỳ ben courtis of doomes
& jugis: amile pei ech oỳ/ if ze seke
oiist of oure opir pig: it may be al
soilid in pe lawful chirche/ for wip
weben in peril to be reprended
of pis daies discencion: kyt no
man is gilty of whom we mei
zelde reson of pis rennyng to gidre/ &
whanne ye hadde said pis ping: he seet
nd ¶ xx. c. ¶ pe peple go//
after pe noise stellide: pau de

pide pe disciplis & monestide hem.
and seide fare wel/ and he wente
forp to go unto macedonye/ and
whanne he hadde walked bp pe
costis & hadde monestid hem bp
manye wordis: he cam to grece/
where whānne he hadde be pre mo-
neps: pe jewis leidē aspies for hī
pt was to saile ītō sirie/ & he had-
de cōsel to turne azen bp mace-
donye/ & sosipater of pirry boro cen
ce folowide hī/ of tessalonycenis &
aristark & sencidis & gaypus derben
& timoche/ & asians tichicus & tro
fymus/ pese for pei wentē biforē:
abidē vs at troade/ for we schippidē
after pe daies of perf loones fro
filippis & camen to hem at troade
in fyue daies: where we dweltē
seuene dayes/ & in pe firste day of
pe woke whanne we camē to bre
ke breed: paul disputide with hem.

schulde go forp in pe morowe/and
he drow along pe sermoun til
unto mydnyzt/and manye lam
pns weren in pe soler: where we
were gadred to gidre/ & a zong ma
entrans by name sat on pe window
& whane he was falle into an he
vy slep. while poul disputide lo
ge. al slepinge he fil down fro pe pird
de stage/ & he was taken up. & wo
brouzt deed/ to whom whane po
ul cam down: he lay on hi & bycliptp
ide & seide/ nyle ze be troubled: for
his soule is in hi/ & he went up
& brak bred & eet/ & spak mow
unto pe day. & so he went forp/
and pei brouzten pe child alyue:
& pei weren comforted greetly/and
we wenten up into a schip & schip
piden into assoun. to take poul fro
pennes/ for so he hadde disposid to
make Journey by lond/ & whane

he fond vs in Affon: We tooken
hir & camen to mylelene & fro pē
nes we schippiden in pe day suynge:
& we camen azens drynt & in op
day we hauede at sannon: & in pe
day suynge we came to mylete &
proul purpoide to schippe oil to
effesie: leste onyt tarynge were
maad to hir in Asye for he hizede.
if it were possible to hi: pt he sch
ulde be in pe day of pentecost at
ierlim fro mylete he sente to effesie:
& depide pe grettiste me of bynpeof
pe chirche & whane pei came to hi
& weren to gidre: he seide to hem
zhe witen fro pe first day in which
I cam into asie. hou wip zou bi eth
tynne I was seruynge to pe lord
with al mekenesse & mylderneste and
teers & temptacoūs pt fel to me.
of aspyngis of zelwis hou I wip
drow not of profitable pīngis to zou.

pat I tolde not to zou & muzte zou
openly. & bi houses / & I witnesse
to reiws & to hepen men. penance
into god: & feip into our lord ihū
crist / And now lo I am bounden in
spirit and go into ierlm / & I kno
we not what pings schule come to
me in it: but pat pe holy gost wit
nesse to me & seip / pt bondis and
tribulacoūs at ierlm abiden me /
but I dreede no pīg of pese. neipr I
make my lyf precious pan my
silf / so pt I ende my cours in pe my
nystere of pe word. which I resey
uede of pe lord ihū: to witnesse pe
gospel of pe grace of god / & now
lo I wot pt ze schulen no more se
my face. alle ze by whiche I passide
prayīnge pe kingdom of god / wher
fore I witnesse to zou pis day: pt
I am clene of pe blood of alle mē /
for I kiz not awey pt I tolde not to.

zou alle ye counseil of god/take ze
tent to zou & to al ye folk ī which
ye holy gost hap sett zou vischo
pis to rule ye chrche of god: wh
che he purchaside wip his blood/
I wot yt aftir my departynge ra
uischinge wolues schulen entre
into zou. & spare not ye flok/and
men spekinge schrewide pīgis. sch
ulen rise of zou silf: yt yei lede a
wey disciplis aftir hem/for whiche
ynng wake ze holdinge in mynde:
yat bi yre zeer. nyzt & day I ceesside
not wip teris monestinge ech of
zou/& wold I bitake zou to god. &
to ye word of his grace: yat is myz
ty to edifie & zeue eritage into al
le yat ben maad holy/and of no
man I coueitide siluer & gold ei pur
dop as zou silf wite/for to po pī
gis yat weren nedful to me & to
yese yat ben wip me: yese hōdis

myny stirde

myuystrden alle pese pīgis ȝ seye
wide to ȝou: for so it biyouep me
trauelige to resseyue syk meni ⁊
to haue mynde of pe word of pe
lord ihū: for he seide it is more
blissful to ȝeue ynn to resseyue ⁊
whānne he hadde seid pese pīgis: he
knelide ⁊ preide wip alle hem ⁊
greet wepinge of alle men was
maad ⁊ pei fillen on pe neche of
paul: ⁊ kissiden hī ⁊ sorowide mo
ost in pe word pat he seide: for pei
schulen no more se his face and
pei laddeu hī to pe schip ¶ xxi. c.
and whanne it was do pat we
schuldeu saile ⁊ weren
departid aiper fro hem: wip hir
cours we camen to choū. ⁊ pe day
suyngo to rodis. ⁊ fro pennes to
patram ⁊ fro pennes to myram
⁊ whānne we foūden a schip passing
over to fenyce. we wenten up īto

it: & sailiden forp / & whanne we a
peiden to apre: we leften it at
pe lifthalf & sailide into sirie. &
¶ amen to ture for þe pe schulde be
unchargid / & whanne we fonden
disciplis: we dwellide þe seuene
dues / whiche seide bi spirit to
poul: þat he schulde not go up
to ierlm / and whanne pe dues we
ren fillid. we zeden forp and alle
men wip wyues & childre ledden
forp vs wip outen pe atee / & we
knelideu in pe see brike & we þie
den & whanne we hadden maad
fare wel to gidre: we wenten up
into pe schip / and pei turnedē azē
into her owne plans & whanne
pe schip sayling was fillid fro
ture: we amen dōn to tolomaida
& whanne we hadden grett wel
pe bryþen: we dwelliden o day at
heu / & anoþ day we zeden forp:

and camen to cesare / ⁊ we entr
den unto pe hous of filip pe euan
gelist pat was oon of pe seuene:
⁊ dwelliden at hi / and to hi were
foure douztris vnwynes pat prefie
de / and whanne we dwelliden pe
ri namedaies: a profete agabus
bi name cam oner fro iudee / pis
whanne he cam to us: toolk pe
girdil of paul. ⁊ bond to gidre his
feet ⁊ hondis ⁊ seide / pe holy gost
seip pese pingis pus ielwis schulen
bynde in jerusalem pe man whos is
pis girdil: ⁊ pei schulen bitake
into hepen menes hondis whi
che pingis whanne we herden: we pre
den ⁊ pei pat weren of pat place. pat
he schulde not go up to ierusa
pane paul answerde: and seide /
what don ze wepinge ⁊ turmen
tinge myn herte: for I am redy
not oonly to be bounde: but also

to die in ierusalem for pe name of
pe lord ihū: & whanne we myzte
not coūseile hī: we weren stille &
seiden pe wille of pe lord be don
And after pese daies we weren ma
ad redy & wenten up to ierusalem &
sūme of pe disciplis came wip us
for to schewe: & ladde wip hē a man
Jason of cipre an old disciple at
whom we schulden be herbowid
And whanne we came to ierusalem:
bretheren resceiuedē us wilfully
& in pe day suynge paul entrede
wip us to James: & alle pe eldre
men weren gadrid whiche whā
ne he hadde grett: he tooldē bi al
le pīgis. what god hadde don ī he
pen men by pe mynysterie of hī
And whanne pei herden: pei mag
nyfiedē god & seidē to hī brop pou
seest hou many pousandis ben
in Jewis pat han bileued to god:

and alle ben louers of pe lawe:
and pei herde of pee. pat pou techest
departynge fro mones. of pilke re
wis pt ben bi yepin mē pt seiē pt
pei oiben not to entrunide yer so
nes: neip oiben to entre bi cuskū
pfore what is: it bihouep pat pe
multitude come to gidre for pei sch
ulen here: pt pou art come pfore
to pou pis pig pt we seie to pee p
ben to vs foure mē. pt han a vow
on hem take pou pese men: & halo
we pee wip hem hange on hem
pat pei schaue her heedis & pan
alle men wite: pt pe pigis pat pei
herden of pee ben false but pt pou
walkest pi silf kepist pe lawe but
of pese pt bileuede of hepen men.
we wite tempynge: pt pei abstey
ne hem fro pig offrid to idols and
fro blood & also fro stranglid pig
and fro fornycacoū pānc poul

took ye men & in ye day syynge
ye was purified wip hem: & entr
de unto ye temple and schewide
ye fullynge of dies of purifiynge:
til ye offrynge was offrid for eche
of hē & whanne seuene dies wer
en endid: ye Jewis pt weren of
asie whānne yei sawen hī in ye tem
ple. stirden al ye peple. & leidē hō
dis on hī & criedē men of israel
helpe ze us pis is ye man pt azēs
ye peple & ye lawe & pis place: te
chip euery where alle men more
over & hap led hepin men into
ye temple: & hap defoulid pis ho
ly place for yei sawen trofymus
of effesie ī ye cate wip hī: whom
yei gessiden pt poul hadde brouzt
into ye temple & al ye cite was
moued: & a cumpynge to gidre of
ye peple was maad & yei wolde
poul & drowsen hī out of ye tēple.

and anoon ye zates were closid
& whanne yei souzte to slee him: it
was teeld to ye tribune of ye cam
panye of knyztis. yat al ierlim is
confoundid which aneō took knyz
tis & centurions: and ran to hem
and whanne yei hadde sem ye tribu
ne and ye knyztis: yei cessiden to
smyte pauli. yanne ye tribune cam
and caught him: & comaūdide him to
be bound with two chaynes
and asked who he was: & what
he hadde doon/ but ofte made opin
ying among ye peple/ & whanne
he myzte knowe no certeyn ying
for ye peple: he comaūdide him to
be led in to ye castel/ & whanne
poul came to ye grees: it bifel yt
he was borne of knyztis for fre
ye of ye peple/ for ye multitude
of peple cried him: & crede take him
awey/ & whanne poul bigan to be

lad into ye castelis: he seide to
ye tribune/ Wher it is lefful to
me: to speke any thing to yee: ⁊
he seide/ canst you greek: ⁊ whep
you art not ye egiptian. Which ye
bifore yese dayes mouedist a noise:
and leddist out into desert foure
thousand of men mensseers: ⁊
paul seide to him/ for I am a ieiw of
tarse of cilice a citeseyn which cite
is not vnknowen/ ⁊ I preye yee:
suffre me to speke to ye peple/
⁊ whanne he suffride: paul stood
in ye gries. ⁊ bekenede with ye ho
nd to ye peple/ ⁊ whanne a grete
silence was maad: he spak me
brew tunge and seide ¶ Fri. c.
nnuen ⁊ fadris. here ye
what resoun I zelde to zou
now. And whanne sunne herden pt
m ebrew tunge he spak to hē: yei
zauen ye more silence/ ⁊ he seide/

Jam Daniel a Jew born at tarse of
Cilicie nurysched & in pis citee visidis
ye feet of gamaliel taught bi ye tru
ye of fadris lawe a louyer of ye la
we: as also ze alle ben to day/ & J
pursuede pis weep til to ye deep: bo
dinge and bitiklynge unto yoldis.
men and wymen/ as ye prynce of
prestis zeldip witnessinge to me/ &
alle ye gretist of bnrye/ of wisdom
also J took pistis to bridren: & wente
to damask/ to bryngge fro penes me
bosiden' into ierusalem: pt pei sanna be
punyed/ and it was don while J yede
and neyzede to damask: at mydday
a gret sodeynly fro heuene a gret
pleynte of lizt schoon aboute me: &
J fel down to ye erpe: & herde a voice
fro heuene seynge to me saul saul
what pursuest pou me: it is hard
to yee to kiki azens ye prickes J
an seyde who art pou lord: & he

seide to me/I am Ihū of nazareth:
whom yon pursuest/ & ye pat
weren wip me: sizen but ye lizt/
but yei herden not pe voice of hī
pat ~~seide to me~~ spak wip me/ & I
seide/ lord what schal I do/ & pe lord
seide to me/ rise pou & go into dam
ask: & ye it schal be seid to yee of
alle pingis which ye ar bihouep yee
to do/ & whanne I sip nor for pe deer
nesse of pt lizt: I was led bip pe
hond of felowis & I cam to dam
ask/ and ananye pt ~~led~~ bip
ye laiye hadde wrinessinge of alle
iewis diwellinge in damask: cam
to me & stood niz. & seide to me/ saul
broy biholde/ & in pe same our I bi
heeld into hī/ & he seide to me. god
of oure fadris hap bifore ordeyned
yee: pt pou schuldist knowe pe wil
le of hī/ & schuldist se pe rizteful mā:
& heere pe voiz of his mouy/ for

you shalt be his witnesse to alle
men of po pīgis: pt you hast seyn
& herd/ & now what dwellist you:
rise up & be baptisid. & washe a
way yi synes by pe name of him
clepid to help & it was do as I tur
nede azen into ierlim & yede in pe
temple: pt I was maad ī rauysch
inge of sowle/ & I siz hīm seyinge to
me/ hize pee & go out faste of ierlim:
for pei schulen not resceyue yi wit
nessinge of me/ & I seide lord pei
witen pat I was doynge to gidre
in to prisoū. & betinge by synago
gis: hem pat bileuedē into pee/ &
whānne pe blood of stevene yi wit
nesse was sched out: I stood nyz &
consentide & keepte pe clopis of hē
pat slowē hīm & he seide to me go
you for I schal sende pee ferr to na
cions/ & pei herdē hīm til pis word:
and pei reisidē her vois & seiden/

take away fro ye erye such a man
man / for it is not lessful, yat he
lyue / & whane yei crieden & maken
away her clopis & preuē dust into
ye air: ye tribune comaūdide hym
to be led into castels. & to be betū
with scourgis & to be turmentid:
yat he wiste for what cause yei
crieden so to hī / And whane he
yei hadden bōnden hī with cordis:
poul seide to a centurioū stondig
ner to hī / whether it is lessful to zou
to scourge a romayn & vnkaūp
ned: & whane yis yīng wās herd:
ye centurioū went to ye tribune
& tolde to hī and seide / what art
you to doūge: for yis man is a
citeseyn of rome / & ye tribune cā
ner: & seide to hī / seie you to me.
whether you art a romayn: and
he seide zhe / & ye tribune answer
de / I with mycle sūme gat yis fre

Tum / & poul seide and I was born
a citeseyn of rome / ȳ for anoon per
yat schulde have turmented him:
departiden alle fro hym & ye tri
bune dredde. aft' yt he wiste yt he
was a citeseyn of rome: for he hadde
bounden hit but in ye day syngge. he
wolde wite more diligently for
what cause he were accusid of pe
ieiwis. & unbound hit & comandide
prestis & al ye counsel: to come to
gore & he brouzte forp poul and
sette hit amongh hem. Capitulum. c.

And poul beheld unto ye coun
seyl: & seide, brep en I wip al
good conscience have lyued bifore
god: til to pis day & aueniye pri
ce of pestis: comandide to me yat
stoden nyz to hit yt yei schulden
smyte his mouy yane poul seide
to hit, you whyted wal god smyte
yee, you sittist & demest me by ye

lawe: & azens ye lawe you comma
ūdist me to be smyten/ and yet yt
stoden my3: seiden/ cursist you ye hy
3este prest of god: & poul seide/ bre
ren 3 wiste not: yt he is prince of
prestis/ for it is wrten/ you schalt
not curse ye prince of yi peple
but poul wiste yt co party was
of sadducees: & ye opir of farisees.
and he crede in ye counsel bi ymē
3ain a farisee ye sone of farisees: I
am demed of ye hope of azenrising
of dede mē/ & whanne he hadde se
d pis ping: discencioū was made
bitwixe ye farisees & ye sadducees
and ye multitude was departid/ for
sadducees seien yat no risynge of
ded men is: neip aūgel neipir spi
rit/ but farisees knowlechen eiter
eipir/ and agreet ny was made:
and sum of farisees risen up &
fouste seynge/ we fynden no pig

of yuel in yis man / What if a spi
rit or an angel spak to him: & whā
ne grete discencion was maad:
ye tribune dredde leste poul schul
de be to drawe of hem / & he comaū
dide knyghtis to go doū: & to take
hī fro ye myddil of hem. & to lede
into castelis / and in ye yyr syngge:
ye lord stood nyg to hī & seide be
yon stidefast / for as you hast wit
nessid of me in ierlim: so it bihouey
yee to witnesse also at rome / And
whānne ye day was come: sūme
of ye Jewis gyderide hē. & maden
avow & seiden / yat yei schulden
neiyr ete ne drinke: til yei slowē
poul / and yei weren mo yan fourty
mē: yat maden yis swerynge to
gydre / & yei wenten to ye princis
of prestis & eldre men & seiden wy
thoū we han avowid yat we
schulen taste ony yīg: til we slee

paul now ÿ for make ze knowē
to ye tribune why ye cōsell: ÿt he
vynge lst fory to zou as if ze schul
den knowe hym pīg more certeyn
ly of hī / & we ben redy to slee hī
vifore ÿt he come / & whanne ye
sone of poulis sistir hadde herd
ye aspies: he cam & entride into
ye castels & teldē paul / & paul de
pide to hī oon of ye centurionis
and seide / lede pis zonge man to
ye tribune: for he hap sum pīg
to schewe to hī & he took hī. & ledde
to ye tribune. & seide / paul pat is
bounden prete to lete yee pis zong
man. pat hap sum pīg to schewe
to yee / & ye tribune took his hōd
& went wip hī aside ichalf & axide
hī what pīg is it ÿt pou hast to
schewe to me: & he seide ye Jewis
ben acordid to prayee. ÿt to more
we you vrynge fory paul into ye

me

cōsell:

cōsell: as if yei schulden enquere
sum thing more certeynly of hym
but bileue you not to hē, for mo
than fourty men aspien hī: whiche
han avowid that yei schuldē neyther
ete nedrynke, til yei seen hī and
nowe yei ben redy abidinge yur bi
heste/ p̄for ye tribune leete ye zōg
man: & comandide yt he schulde spe
ke to no man. that he hadde maad
yese thingis knowen to hī/ And he
clepide to gidre tiwey centurions
& he seide to hē, make ze redy tiwey
hundrid knyztis: that yei go to cesa
rie/ & hors men seueuty & speere mē
tiwey hūdrid: fro ye thirdde our of ye
nyzt/ & make ze redy an hors for
paul to ride on to lede hī safi to fe
lix ye p̄sidēt. for ye tribune dredde
leste ye iewis iwoldē take hī by ye
weie & sle hī. And afiward he myz
te be chalengid as hadde take mo

neie & wroot apistle: contrynynge
pese pigis/ Claudius lisias to pe
worsche felix p̄sident: yelpe/ pis mā
pat was take of pe Jewis & bigā
to be slayn: Jcam vpon hem wip
myn oost & delyvede hī fro hē whā-
ne Jknew pat he was a romayn/
and Jwolde wite pe cause wyche
pei puttide azens him: & Jledde hi
to pe cōsepl of hem/ & Jfond pt
he was accusid of questiōis of her
lawe/ but he hadde no cayne wo
pi pe dep cayn bondis/ & whānne
it was teeld me ek pe aspies pat
pei aiti pedrin for hī, Jsente hym
to pee, and Jwarnede also pe ac
cusers: pat pei seie at pee. fare
well. And so pe knyztis as pei we
ren comandid tooken poul: & led
den him by nyzte into antipat
re/ And in pe day supynge whānne
pe horsmen weren left pt schuldē

go wip hī: ⁊ pei turneden azen to
pe mastelis. And whānne pei camē
to selarie: pei tooken pe pistle to
pe president. ⁊ pei setten also po
ul bifore hī. And whanne he had
de rad. ⁊ asce of what puynce he
was. ⁊ knew pat he was of alisce.
I schal here yee he seide. whanne
pun amisers comen. ⁊ he comanda
dide hī to be kept in pe moot hal
le of erode. ¶ pe xxiiii. c.

And after fiue daye ananye
puynce of pretis cam doū
wip sinne eldre men. ⁊ turtulle a
sur spekere. whiche wente to pe
president azens poul ⁊ whānne po
ul was somoned: tertulle bigynn
to acuse hī ⁊ seide/ whānne vi myp
che pees we don by pee. ⁊ mekip
pingis ben amendid by pi ordi
nauns. euerinoze ⁊ euerywhere
pou bekis feliz we han resceyued

wip al dwnge of paulinus bur
lette; tarie yee lenger: I prie
yee sajorly here vs for tri me
benesse we han founden pis wicked
man furige disencion to alle wis
in al ye world: and autour of dis
mencion of ye sect of nazarenus
and he also enbolde to defoule
ye temple/whom also we tooke
& wolden deme aft ourr lawe/bt
lisias ye tribune cam wt grete fur
eugye aboue: & dylyuerde hi fro
our hondis & comandide hise ac
cusers: to come to yee of whom
you demyge must knowe of alle
yese yingis: of whicche we accusen
hi & iewis putten to & sadd: put
yese yingis hadden he so & poul a
swerde: whanne ye presiden grun
tide hi to seie of mative zeers I kno
we yee ye you art domesman of
pis folk: & I schal do I nolbi wt good

wisdom for you maist knowe. for to
me ben not mo yan twelue daies.
sipe I cam up to worschipe i ierusalem
& neip in ye temple yei fonden me
disputinge with any man neip in mul
tinge comouns of peple: neip in
synagogis neip in citee neiper yei
moun prene to yee of whiche ying
is yei nowis accusen me. but I knowe
leche to yee yis ying. pt after ye secte
which yei seien eresie: so I serue to
god ye fadir & I bileue to alle ying
is put ben writen in ye lawe and
profetis. & I haue hope in god: why
che yei hem silf abiden ye aren in
synge to comynge of iust and
wicked. In yis ying I studie without
hurtynge. to haue conscience to god
& to men euermore. but after many
yeris. I cam to do almesdedis to
folk & offrings & avowis: in which
yei fonden me purified i ye temple:

not wip amipp amye nerp wt nor
se/ and yei auzten me ⁊ yei cr
eien ⁊ sende/ take awey owe ene
mye/ ⁊ sinne yelwis of asie: whi
che ye bihoffe to be nolb psent at
yee. ⁊ a mule th yei hadde ony pig
azens me/ eipir yese he silf seie
th yei fouden ony m me ony pig
of wickidnesse sipi ⁊ sonde i ye
counsell/ but oonly of pis voice.
bi whiche yei meden sondrigea
mong hem/ for of ye azenrisig
of deede me: ⁊ am demed pis day
of zou. Sopely seiip relayede he:
⁊ kepb moost certeynly of ye wey.
⁊ seide whane hi has ye tribune
schal come doun: ⁊ schal here zou
and he comaundide to accepte
to kepe hi ⁊ pt he hadde reste.
neipir to forbede ony man to
wyn mystre of his owne pingis
to hi/ And after sinne dayes.

felix And wan wip drusille his
wiff pat was a iewesse: & depide
poul: & herde of hit pe feip pat is
crist iesu And while he disputide of
rightwisnesse & chastitee & of dom to
comynge: felix was maad trebling:
And answerde pat partenyep nolw
go: but in tyme conuenable I schal
depe pee also he hopide: pat mo
neye schulde be zouen to hit of poul
for whiche pig eft he depide him:
& spak wip hit & wiliame tiwep ze
rs was fillid: felix took a succesor
pnous festus & felix wolde zeue gr
ce to iewis: & lefte poul bound.

Herfore whanne festus aam into pe pupunc
cir pe prudde day: he went up to
ierlim to celcare And pe pnces of
prestis & pe worpiche of iewis pe
wenten to hit azens poul: & asked
grace azes & pied hit & asken gre

azens hī/ þat he schulde commande
hī to be led to ierlim. ⁊ þer settide
aspies, to slee hī in þe weie, bu
festus answerde: þat poul schulde
be kept in cesare, soyely þt he hī
silf procede wiere auisely perfore
he seide/ þat þer in zou ben myzty:
come down to gidre: and if any my
nie is in þe man: accuse þer hī/
and he dwelide among heu no
mo þan eizte eiþer ten dayes: ⁊ cam
doū to cesare/ and þe toþer day he
sat for doune sun: ⁊ commandide
poul to be brouzt/ ⁊ whanne he
was brouzt: Jewis stoden aboute
hī: which he ame doū fro ierlim/ put
tynge azens hī many ⁊ greuous
chaunzis mulis: which þer myzte
not þuc/ for poul zeldide reson in
alle þīgis. þt neiþ azens þe lawe
of iewis. neiþ azens þe temple.
neiþir azens þe empeiour ⁊ syn

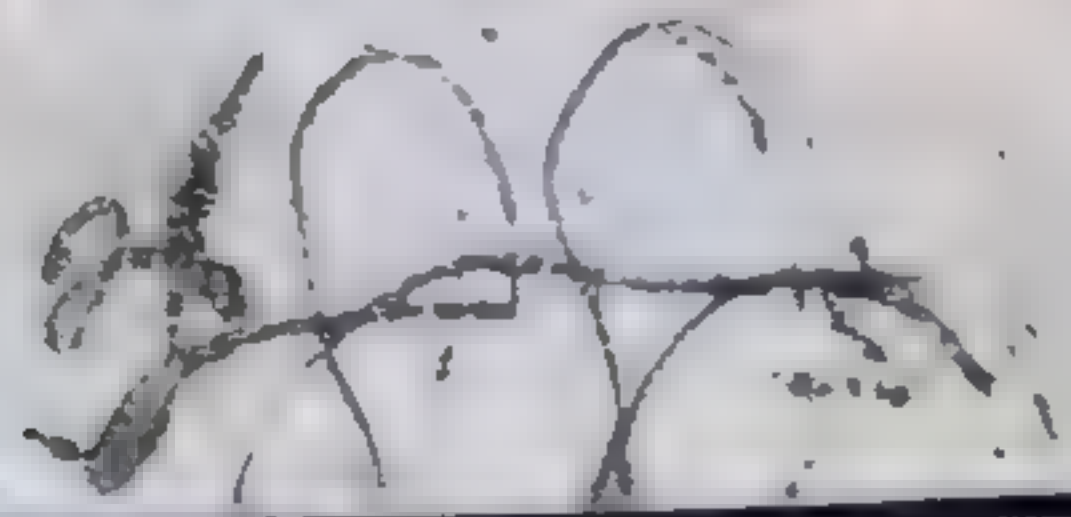
nede only pīg, but festus wolde to
grace to pe iewis. ⁊ answerde to
poul ⁊ seide, wolt pou go up to
ierlm: ⁊ ȳe be demed of pese pīgis
biforе me, and poul seide, at pe dō
place of pe emperour ⁊ stonde.
where it bihouep me to be demed
I haue not noied pe iewis. as pou
knowist wel for if I haue noied.
ꝑpur don ony ping worpi deep: ⁊
forsake not to die. but if no ping
of po is. pat pese accuse me: no
man may zeue me to hē. ⁊ appe
le to pe emperour, panne festus
spak wip pe cōsel: ⁊ answerde
to pe emperour pou hast appeld.
to pe emperour ꝑ schalt go ⁊ whā
me sōme dies were passid: agrip
pe kīg ⁊ berenice camen dwī to
cesarie to welcome festus, and
whānne pei dwellīd ȳe many
dies: festus schewide to pe king

of poul. & sede/ al man is left bou
ten of felyx. of whiche whyane & was
ar ierful: prynces of paris and pe
eldre men of pezelbis came to me.
and asken demyrnacion azes hi/
to whiche & answerd pt it is not
custom to romayns to dampne
any man. bifore pt ye pr is acu-
sid have his accusers present. and
take place of defendinge to putte
away pe crymes pat ben putt/
azens hi/ pfore whane pei cam
to gidre hidre: ryporte cny delay
in pe day suynge. & sat for do mes
ment & comandide pe man to be
brouht & whane his accusers sto
de: pei seiden no matte of which
& hadde suspecion of pride but pei
hadde azens. hi sume questions
of her veyn religyn & of
oon ihu deed whom poul affer
mep to lyue & & doumde of suche

in alle questions, and seide wherfor he
wolde go to ierlm. & ye be demed of
yese pings / but poul appelide yat he
schulde be kept to ye knowinge of
ye emperour: & comaudide hi to be
kept til I seude hi to ye empour.
And agrippa seide to festus, I my
self wolde here ye man / & he seide
to morowe you schalt here him.
And on ye toyrday whane agrip
pa & bernoyce cameen with grete
desire / & entrideden unto ye auditoure wi
tbunes & ye principal men of ye
cite: wherfore festus bad: poul wis
brouzt. And festus seide / king agrip
pa & alle men yat ben with vs: ye
sen yis man of which al ye multi
tude of jewis pieden me at ierlm
& axiden & criedden yat he schulde lyue
no lengir / But I fond yat he hadde
don no ying worpi of deep / & I de
me to appele hi to ye empour: for

he appelide pis pingr of whiche
man: I haue not certeyn what
ying I schal write to pe lord, for
whiche ying I vonte hit to you. and
moost to yee pou kyng agrippa.
yat whane a ryng is made. I hau
we what I schal write. for it is cee
to me wryout reson: to sende sum
man & not to signifie pe cause
And agrippa [Ferui.c.o.xlvi]
sede to poul it is suffred to
yee: to speke for yi silf pane poul
yeld forp ye hond: and bigan to
yelde reson of alle pings in which
I am accused of pe iewis p̄ kyng
agrippa I gesse me bleesid at yee:
whane I schal defende me pis day
moost for pou knowist alle pis
is pat ben among iewis: custo
mes & questions for whiche pis
I biseche. here me patiently for
alle iewis pt in fore kne cuscu me

for ye bigynnynge. knowe my lyf
forzongye. pat fo ye bigynnynge
was in my folk in ierhm. if yei
wolen bere witnessynge: pat by
ye moost certeyn sect of our reli
gion. I lyue a farisee And now
for ye hope of resurrysion pr is
maad to our fadris of god: I stond
de iuget in dom. in whiche hope
our twelue lynagis seruynge sup
zt day. hopen to come. of whiche
hope sir lyng I am accusid of ye
Jewis. what vnbileeffiul thing is
demed at zou: if god reisip deed me:
And sopely I gessidc pr I ouzte do ma
nye contrarie pigis azens ye name
of ihu nazarene whiche pig also
I did in ierhm. & I enclosiide many
of seynts in prison: whanne I
had take power of ye prinsis of
pristis. & whanne yei weren slayn.
I brouzte ye sentence and by mile



synagogis ofte I punysshide hem:
and constreynede to blasfeme/
& more I was wood azens hem:
& pursuede bi aliene citees/ un
tilli I come into damask wip power & suffisynge of
prynces of prestis: at mydday m
ye were I say sir kyng pat fro
heuene. bizt schynede abouten
me passynge pe lijt of pe sunne
schynynge of pe sunne. & abouten
hem pat weren to gidere with me/
& whanne we alle hadden falle
doun into pe erpe. I heerde a voiz
seyinge to me in ebrew tunge/
saul saul what pursuest pu me:
it is hard to pee. to kike azens
pe pricke/ & I seide/ who art pou
lord/ and pe lord seide/ I am ihc
whom pou pursuest/ but rise
up & stonde on pi feet/ for why
for to pis pig I apeerde to pee:

pat I ordeyne pee myn mynystre and
witnesse of po thingis pat þ̄ hast
seyn & of po whiche I schal sche
we to pee, & I schal delyuere pee
fro peplis & folkis to whych now
I send pee. to opene pe yen of he.
pt pei be conuertid fro derknesse to
lyzt, & fro power of satanas to god.
pat pei take remyssiou of synes.
and part among seyntis bi feyp
pat is in me, wherfore sir kyng
agrippa: I was not vnbileeful
to pe heuenly visiou, but I tolde
to hem pt ben at damask first &
at ierusalem & by al pe contre of iude
& to hepyn men: pt pei schulden
do penaunce. & be conuertid to god.
and do worpi werkis of penaun
ce, for pis cause iewis tooken
me: whanne I was i pe temple
to slee me, but I was holpen by
pe help of god unto pis day: and

stonde witnesse to lesse & to more/
And I sere no ꝑing ellis: þā which
þīgis ye ꝓfetis & moises spaken
þat schulden come/ if crist is to suf-
fre. if he is ye firste of azen risi-
of deed men. þat schal schewe
lizt to ye peple & to heþen mē/
whānne he spak pese þingis and
zeldide reson: festus seide with
greet voice/ poul you maddis
manye lettris turnē. ye to wo
odnesse/ & poul seide/ I madde no
you veste festus: but I speke out
ye wordis of trupe & of sobrine-
se/ for also ye kyng to whom I
speke sikerlik: woot of pese pī-
gis/ for I deme þt no þing of pese
is hid fro hī/ for neþ̄ m a corner:
was ouȝt of pese pīgis don/ vile
nest pou kyng agrippa to pro
fetis: I wot þat pou vileniest/ &
agrippa seide to poul/ in litil þīg

you cōt

pou counseluist me to be maad a
arisen man and poul seide / I de
sire ancentis god bope in litil and
in greet. not oonly pee. but alle
pese pat heren to day to be maad
such as I am: out taken pese bõ-
dis / And pe king roos up and pe
president & bi compaie: & pei pt sa
ten upp to heen / and vbhãne pei
wenten aweyi: pei spaken to gi
dre and seide / pat pis man hap
not don ony ping worpi deep: ne
pur bondis / And agrippa seide to
festhus / pis man myzte be delyue
rd. if he hadde not appelid to pe
emperour / ¶ pe xxvij. c. ¶

But as it was demed him to
schuppe ito italie: pei bitoo
ke poul wip oyre kepers to
a centuren bynamme Julyus of
pe compaine of knyztis of pe
emperours & we wente up ito

pe schip of adrymetis & bigunne
to seile. and were born aboute
pe places of asie. While aristark of
macedonye tessalonyceuse dwel-
lide stille with vs/ And pe day suynge
we camen to sidon/ & whynne tret-
te curteysly poul. & suffride to go
to freendis & do hiis nedis/ And wha-
ne we remouedem fro pence. We
vndirsaylide to cip. for pat wynd
dis weren contrarie to vs & we
sailden in to pe see of cilice and
pamfile: & camen to listris pris
lie/ & peere pe centurie found a sch-
ip of alisaundre sailynge into italie.
& puttide vs on it to it/ & whanne i
many e dayes we sailden slowly.
and vnneye camen azens gnydii.
for pe wynd letid vs. We sailide
to crete bisidis salomona/ & vnnee
ye we sailden bisidis and camen into
a place pat is deprid of good haue

ne. to whom pe tree tessala was
wyz/ & whanne my che tynne was
passid. & whanne sailinge pane
was not sikir. for pat sailinge
was passid: poul conforte he
& seide to hem/ men & se pr seruige
bigynnep to be wip wrong. and
my che harm. not oonly of charge
& of pe schip: but also of oure
lyues/ But pe centurē bileuede
more to pe gouernour. & to pe lord
of pe schip: pan to pese pīgis pr
weren seid of poul/ & whanne
pe hauene was not able. to dwel
le in wynter: ful manye ordeyne
den counseil to seile fro pennes/ if
on oper maniere pei myzten come
to feniyce to dwelle in wynter at
pe hauene of crete whanne bi hol
dip to affrik & to chorū. & whan
ne pe south bleiw: pei gesiden he.
to holde pi purpos/ and whanne pei

Iradam remoued fro affon: per sei
liden to arete/ & not affur mycche:
pe wpud tiffonyk pat is clepid
noxy eest: was azeus it/ & whā
ne pe schip was rauyschid and
myzte not suforse azeus pe wyd.
whāne pe schip was zouen to blo-
wingis of pe wind/ we were
boxn ruto an ple pat is clepid ma-
da: and vnepe we myzten gete
alitil boot/ & whāne pis was m-
ken up per vsid helpis: gurdig
to gidxe pe schip & dredden leste
per schulden falle in to sondy
plaas/ & whāne pe vessel was
vnder sett: so per were boxn/ &
for we were prowen wip stog
tempest: in pe day suynge per
wuden castinge out/ and pe prid
de day wip her hondis per castide
awey pe instruments of pe schi
p/ and whāne pe sūne neip

pe sterris weren seyn vn manye
dayes. & tempest not a lytil neyzede:
now all pe hope of oure helpe was
tou away/ And whanne mydge fal
tynge haddebe: panne poul sto
od in pe mydddil of hem & seide/ al
men it behoofte whanne zee herde
me not to haue take away pe
schip fro zete: & gete pis wrong
and astynge out/ And now I con
seile zou to be of good comfort: for
los of no psoone of zou schal be
out taken pe schip/ for an angel
of god whos I am & to whom I
serue: stood nyz to me in pis ny
zt & seide/ poul drede pou not: it
behoueb pee to stonde bifore pe e
peroure/ & lo god hab zoue to pee.
alle pe men in pe schip with pee/
for which pig ze men be ze of go
od comfort/ for I bileue to my
god: pat so it schal be as it is send

to me. And it behoueth vs to co
me into sum ile/but afterward
that in the fourteuyde day the ny
ght came on vs sailyng in the sea
up see.xij. bonte mydnyght/ the sch
ipmen supposiden sum contrec
to appere to hem/ & ther lette doun
a plomet: & founden twenty pa
ces of depnesse/ and after alitil.
ther weren departid fiv yennes
and founden fiftene paces/ & ye
dredden lest we schulden hanne
falle into scharpe places: and fiv
the laste party of ye schip ther sen
ten fowr ankres & desiriden ye
day hadde be come/ & whanne the
schipmen souzten to fle fiv the sch
ip. whanne ther hadde sent alitil
boot into the see. vndir colour as
ya schulden bigynne to stretche
forp ye ankris fro ye forni part
of ye schip: poul seide to ye cen

turen and to ye kuyztus but ye
se dibellen in ye schip: ze mown
not be maad sank/ panne kuyz
tus kitten awey ye cordis of ye li
til boot & sitsinde it to falle awey
and whanne ye day was come:
poul preiede alle men to take me
te & seide ye fourtenpe day pis day
ze abiden & dibellen fastinge. & ta
ken no pig/ wherfore I pie zou to
take mete for zoure helpe: for of
noon of zou ye heer of ye heed
schal perische/ And whanne he had
de seid pese pigis: poul took bre
ed & dide paukyngis to god in ye
sizt of alle men/ & whanne he had
de broken: he bigan to ete/ & alle
weren maad of betir conforte: &
pei tooken mete/ And we weren
alle men in ye schip: two hundrid
seuenty & sixe/ & pei weren fillid
wip mete: & discharyide ye schip

& aftern whyche into pe see, & whanne
pe day was come: pei knewen no
lond & pei bihelden an hauene pt
hadde a wat banke: into which pei
pouxten if pei myxte to brige up
pe schip & whanne pei hadde take up
pe ankris: pei bitoken hem to pe see.
and slakide to gidre pe joyntouris
of gomnaulis & pt alitil seil lift up:
vi blowynge of pe wynd pei weten
to pe banke & whanne pe feldē into
a place of gravel gon aboute wip
pe see: pei hurtlidē pe schip & wha
ne pe forme part was fastynd: it
dwellide vnmouable: & pe last part
was broken of strengpe of pe see/
& mūseil of pe knyzts was: to slee
men pat weren in warde leste any
schulde a scape: whanne he hadde a
swymmed out but pe centurion wol
de kepe poul: & forbeed it to bedō
and he commandide hē pt myxten

sibȳ me: to go unto ye see & scape &
go out to ye lond, & ye bare sinne
oil on bordis sinne on o ye pigis pt
were of ye schip, & so it was don: pt
alle men escapide to ye lond. Capitulum.

And whanne we hadde escapid:
yane we knewen pt ye ile was
cepid mylitene & ye hepm me didē
to vs: not alial curtesie & whanne
ther was kyndlid: pei refreischidē
vs alle for ye reyn par cau & ye co
old, but whanne hadde gadrid aqua
tic of kuttyngis of vynes & leid ō
ye fier: an eddre schie cam forp fro
ye hete & took hī by ye hond, and
whanne ye hepī men of ye ile sīgh
sizen ye beest hangynge on his hōd:
pei seidē to gidre, for pis man is a
manquellere and whanne he escapi
de fro ye see: goddis veniānce suf
firp hī not to lyue in erpe, but he
schook awey ye beest īto ye fier.

& hadde noon harm/ & pei gessidē
pat he schulde be turned into swel
lynge: & falle doū sodeynly & die/
but whānne pei hadde abiden longe
& sizen pt no pīg of ynel was dō to
him: pei turnedē hē to gridre & seidē
pt he was god/ & in po places weren
maniē of pe prynce of pe ile. pu
plius by name: whiche resseyuede
vs by pe daies benīgnely & fond
vs/ and it bifel pat pe fadir of pup
plius lay trauelid with feueris
& bloody flix/ to whom paul entri
de. & whānne he hadde pied & leid
his hondis on hī: he heelide him
and whānne pis pīg was don. alle
pat in pe ile haddēn sijknesse: ma
nen & weren heelid/ whiche also
onourdē vs in manye worschip
is: & puttīdē what pīgis weren
nesseseyne to vs whānne we schip
pidē/ & eftē pre monepis we schip

piden in a schip of alisaūdre. pat
hadde wyntrid in pile. to which
was an excellent signe of astor
ius/ and whānne we camē to sinau
an: we dwelliden ye pre daies/
to penne we sailiden aboute: ⁊
camen to regium/ and after oo
day while ye loup blew: ī ye secō
de day we camen to puteolis whe
re whānne we foūden brynren: we
weren pied to dwelle ye aueniis
hem. seuene daies/ and so we ca
men to rome/ and fro pēnes whā
ne brynen hadden herd. yei camē
to us. to ye chepinge of appius. ⁊
to ye pre tauernes/ and whanne
poul hadde seyn hē: he dide pan
kingis to god ⁊ took trist/ ⁊ whā
ne we camen to rome: it was suf
fird to poul to dwelle bi hī silf.
with a knyzt kepinge hī/ and af
ter ye pridde day he clepide to gi

dre pe worpiche of pe Jewis / 7
whanne pei amen: he seide to
hem / Wiperen I dide no ping
azeins pe peple eipir aistumes
of fadris: and I was bound at
ierhm and was bitaken into pe
hondis of pe romayns / and wh
anne pei hadden of me: woldē ha
ue delyuerid me. for pat no cau
se of deep was in me / but for Je
wis azensteden: I was constrey
ned to apele to pe emperour.
not as hauynge eny pīg to ac
aise my peple / ȳ fore for pis cau
se I ȳ piede to se zou and to speke
to zou / for. for pe hope of israel.
I am gird aboute wip pis chay
ne / and pei seiden to hī / neipir
we han resseyued letris of yee
fro Judee: neipir any of bretirn
comynge schewide eipir spake
any yuel pīg of yee / but we

þien to here of yee: what þing
is you felist for of þis sect it is
knowen to vs: þat city where
nie azenseip it and whanne yei
hadden ordeyned a day to him:
many men camen to hī into þe yn/
to whiche he expowned vnnes
singe to hē þe kyngdō of god. ⁊
counseilide hē of iesū. of þe lawe
of moises ⁊ prophetis. fro þe mor
owe til to euentyd/ ⁊ sōme bile
uedē to þese þīgis: þat weren se
id of poul. sōme bileuedē not/
and whanne yei weren nor consen
tinge to gidre: yei departiden. and
poul seide o word for þe holy gō
ost spak wel by ysaye þe prophete to
oure fadris: ⁊ seide go you to þis
peple ⁊ seie to hē/ wip eire ze schu
len here: ⁊ ze schulen not vnder
stonde/ and ze seynge schulen se:
⁊ ze schulen not vnholde/ for þe

herte of pis peple is greetly fattid
and wip eris pei herden heuyly. ⁊
pei closidē to gidre her yzen: leste
peraunture pei se wip yzen and
wip eris heir. and bi herte vndir
stonde. and be conuertid and ȝ he
le hē, perfore be it knowen to zou.
pat pis heipe of god is sent to he
pin men: and pei schulen here/ ⁊
whānne he hadde sad pese pingis:
iewis went out fro hym. and
hadden mychc questioun eipir
musynge among hem silf/ and
he dwellide hul two zeer in his
hirid place: and he resceyuede al
le pat entriden to hym. and preiz
ide pe kyngdom of god. and tauz
te po pingis pat ben of pe lo
zd iesu crist: wip al trust without
forbedinge amen. ¶ Here
endip pe deedis of apost
lis. ¶ And

ye wages of synne is deep/ye grace
of god is eüllastinge lyfe ī crist ihū our
¶ Wheyr ¶ vii. c. ¶ lord
Ye knowen not: for I speke
to men yt knowen ye lawe/for ye law
hap lordschip on a man as longe
as he lyuep/for yat wōman yat
is vndir an houswonde: is bownden
to ye lawe while ye houswonde
lyuep/but if ye houswonde is deed.
Sche is delyuered fro ye lawe of ye
houswonde/ þ̄ for ye sche schal be de-
pid a voutresse if sche be wip an oþ̄
man while hir houswonde lyuep/
but if hir houswonde is deed: sche is
delyuered fro ye lawe of ye houswō-
de/yat sche be not a voutresse if sche
be wip anoþ̄ man/ & so my bryþren/
Ye ben maad deed to ye lawe by
ye body of crist: yat ye ben of ano
pir yt rood azen fro deep. yat ye
bere fruit to god for whānne we

were in flesch: passions of synnes
pat were by pe lawe: wrought in
our members to bere fruit to deep
but now we ben vnbonde fro pe la-
we of deep in whyche we were holde
so pat we serue in newnesse of spir-
it: & not in oldnesse of letter wyt
perfore schulen we seie: pe lawe is
synne: god forbede but I knew not
synne: but by lawe for I wiste not
pat coueitage was synne: but for pe
lawe seide pou schalt not coueite
and porouz occasion taken: synne
by pe mandement: synne hap wrouz-
in me al coueitise for wipouten pe
lawe synne was deed & I lyuede wip
outen pe lawe sin tynne but whanne
pe comandement was comen: synne
lyuede azen but I was deed & pis
comandement pat was to lyf: was
founde to me to be to deep for synne
porouz occasion taken by pe man

tement dissepuede me. & vi pt it slow
ue / pt fore pe lawe is holy. & pe comu-
ndement is holy & just & good is pā
ne pt pīg pat is good: made deep to
me. god forbede / but hyne pt it seme
synne. porouz good pīg iwrouzte de-
ep to me. pt me synne oñ made po-
rouz pe comandement / & we iwite pt
pe lawe is spiritual, but I am flesch-
ly seeld vnder hyne / for I ūdirstō
de not pt pt I worche / for I do not pe
good pīg pt I wole: but I do pilke p
uel pīg pat I hate / & if I do pt pīg
pat I wole not: I consente to pe la-
we pat it is good / but nolle I worche
not it nolle: but pe synne pt dwel-
lip in me / but I wot: pt in me. pt
is in my fleesch dwellip no good /
for wille lip to me: but I fynde not
to perfourme good pīg / for I do nt
pilke good pīg pat I wole: but I do
pilke puel pīg pat I wole not / & if

and to fulfille yuel thing that wole not:
and worche not it: but the sinne that dwel-
lith in me/ therfore I hyde the lawe to
me willinge to do good thing/ for yuel
f. thing lith to me/ for I delite to gidre
to the lawe of god after the inwer man/
but I see another lawe in my members.
aduersitinge the lawe of my soule. &
makinge me caitif in the lawe of sinne
that is in my members/ I am a wre-
che man/ who schal delyuere me fro
the body of this sinne/ the grace of
god: by ihū crist oure lord/ per fore
I my self in the soule serue to the la-
we of god: but bi fleshe to the lawe
Therfore [Iuny. c. 9.] of sinne
nolde no thing of mynnacoil:
is to hē that be in crist ihū: which go
wandren not after the fleshe/ for the
lawe of the spirit of lifē crist ihū:
hath delyuered me fro the lawe of sinne
& of deth/ for that that was impossible

to ye lawe. ⁊ what pig it was sijk
in flesch: god sente his sone into ye
likenesse of flesch of synne. ⁊ of sywne
dampnede synne in flesch/ yt ye iust-
ifiyngge of ye lawe were fulfillid
in vs yt gon not after ye flesch but
after ye spirit/ for yei yt ben after ye fle-
sch: sauren yo pingis yt be of ye flesch/
but yei yt be after ye spirit: seele yo
pingis yt be of ye spirit/ for ye prude-
ce of ye flesch is deep/ but ye prude-
ce of ye spirit is lijf ⁊ pees/ for ye
wisdom of ye flesch is enemye to
god/ for it is not suget to ye lawe
of god. for neip it may ⁊ yei yt be
in flesch: mow not plese to god/ but
ze ben not in flesch. but in spirit/ if
neyeles ye spirit of god dwelly in
zou/ but if ony hap not ye spirit of
crist: pis is not his/ for if crist is in
zou: ye body is deed for sinne: but ye
spirit liuep for iustifiyngge/ ⁊ if ye

spirit of hī pat raise ihū crist fro
deep dwellip in you: he pt raise
ihū crist fro deep: schal quyken
also youre deedly bodies. for pe
spirit of hī pt dwellip in you, per-
fore bryn̄en we ben dettours: not to
pe flesch pt we lyue aft̄ pe flesche,
for if ye lyuen aft̄ pe flesche ye sch-
uln̄en die, but if ye bi spirit slen̄ pe de-
dis of youre flesche: ye schulle lyue,
for who eu̅e be̅ pe sones of god: pese
led bi pe spirit of god: pese ben pe
sones of god, for ye han not take ag-
soone pe spirit of seruyse in drede:
but ye han take pe spirit of adopc-
oū of sones. T wherfore we crien ab-
ba fad̄ & pe spirit ilke spirit, yeldip
witnesseyng to oure spirit: pt we ben
pe sones of god if sones. & eirs & eirs
of god: & eirs to gidre wip crist, if
nepeles we suffren to gidre: pt also
we ben glorified to gidre, & ȝeue

yat ye passions of yis time. be not
worxi to ye glorie to comynge yat
schal be schewid in vs/ for ye abidīg
of creature: abidip ye schawinge of ye
sones of god/ but ye creature is suget
to vanytee. not willinge: but for hī
yt made it suget in hope/ for illie cr
ature schal be delyūed fro seruage of
corupcoū: into liberte of ye glorie
of ye sones of god/ & we witen pat
alle creature sorgwip & tūcplip wip
peyne tilzit/ & not oonly it: but also
we vs silf. yat hā ye first fruits of
ye spirit/ & we vs silf sorowen wip
ine vs for ye adopcoū of goddis so
nes. abidīge ye azen bynge of oure
body/ but bi hope we ben maad sa
ef for hope yt is seyn. is not hope/ for
who hopip yt yīg yt he seep: & if we
hopen yt yīg yt we sen not: we abi
den by patience/ & also ye spirit hel
pip oure infirmytee/ for what we

schulē preie as it bihouep me wite
not: but pe ilke spirit asky for us
with sorowinges pat mou not be to
old out for he pt sekip pe hertis. iwo
ot what pe spirit desirip. for in god
he asky for holy men. and we wite
pat to men pat loue god: alle pīngis
worchen to gidre ito good. to
hem pt aft purpos ben clepid sēi
tis. for pilke pat he knew biforc.
he biforc ordeynede by grace to be
maad lyk to pe ymage of his sone
pat he be pe firste bigetē among
manye bryrnē. & pilke pt he biforc
ordeynede to bliss hem he clepide
& whiche he clepide. hē he iustifie
de. & whiche he iustifiede: & hem he
glorifiede. what pānne schulē we sei
e to pese pīngis: if god for vs: who
is azens vs: pe whiche also sparide
not his oune sone: but for vs alle
vi took hīt. how also zif he not to vs

alle pīgis wip hī: ¶ Who schal accuse
azens pe chosen men of god: ¶ it is
god pat justifiep: Who is it pt con-
dempnep: ¶ it is ihū crist pt ris dred.
zhe pe which wos azen. pe which
is on pe rizthals of god & pe whi-
che prep for vs/ who pāne schal de-
parte vs fro pe charite of god crist/
tribulacoū. or angwisch. or hingir.
or nakidnesse. or perecucoun. or
peril or swerd: ¶ as it is write/ for
we ben slayn al day for pee: we bē
gessid as schoeep of slaugtir/ but in
alle pese pīgis we ouercomen: for
hī pt loued vs/ but I am certeyn.
pat neipir deep. neipir lif. neip̄ an-
gels. neipir principatis. neip̄ ver-
tues. neipir present pīgis. neip̄ pī-
gis to comyng. neipir strengpe. neip̄
heizpe. neipir deepnesse. neip̄ wood
spirituelnesse. may departe vs fro
pe charite of god. pt is in ihū crist

our lord ¶ Ye nynye chapitre
Sacrifye in crist ihū. I lie not
for my conscience berip wit-
nessinge to me in ye holy gost
for greet heynynesse is to me: & cou-
tynuel sorowe to myn herte/ for I wip
sulf desirde to be departid fro crist
for my brepren: pt ben my cosyns
after ye flesche. pt ben mē of israel/
whos is adopcoū of sones & glorie.
& testamēt & zeiynge of ye lawe:
& seruyse & bihestis/ whos ben ye
fadris/ & of whiche is crist after ye
flesch/ pt is god aboue alle pīgis.
blessid into worldis amē/ but not
yat ye word of god hap fallē doū/
for not alle pt ben of israel: pese be
israelitis/ neip̄ yei pt ben seed of a-
braham. alle ben sones: but ī isa-
ak ye seed schal be depid to yee/ pt
is to seie not yei pt ben sones of
ye flesch: ben sones of god/ but yei

pat ben sonnes of bihete: be demed
in pe seed for why pis is pe word
pe word of bihete aft pis tym
schal come: & alone schal be to sare
& not oonly sche: but also rebecca hadde
twey sonnes of o liggynge bi of isa
ak oure fadir & whanne pei were
not zet born. neip hadde don ony pig
of good ore of yuel: pat pe purpos
of god schulde dwelle by ellection.
not of werkis. but of god clepynge
it was seid to hir pat pe more schul
de serue pe lesse. as it is writen I lo
uede jacob: but I hatide esau whi
pfore schulen we seie: whey wic
kidnesse be anentis god: god for
bede for he seip to moises I schal
haue merp on whom I haue mer
& I schal zeue merp on whom I ha
ue merp pfore it is not neip of mn
willynge. neip renynge. but of god
hauynge merp & pe scripture seip

to fardo for to pis pig I haue stand
yee: pat I schewe in yee my vtu. & pt
my name be teld in al erpe/ pt fore
of whom god wole he hap merry:
& whom he wole he endurp/ pane
seist you to me/ what is sourt & rt:
for who wipstondip his wille: o
mā what art you. pat āswerest to
god: wher a maad pig seip to hī
pt made it: wht hast you maad me
so: wher a potter of clay hap not po
wer to make of pe same gobet o ves
sel ito honour. and pis ino dispyt:
pat if god willinge to scheuze his
wrappe & to make his power kno
we: hap suffrid pacient vessels
of wrappe able into deep. to sche
we pe richesse of his glorie. into ves
selis of merry: whiche he made re
dy into glorie/ whiche also he de
pnde. not oonly of Jewis: but also
of hepin men/ as he seip in ose/ I

wer

but by ye righteousnesse of feyth.
ffor yei yat ben of ye lawe ben cur-
sed: ye is distryed. bilyeffe is don away
for ye lawe worchip wrathe: for wher
is no lawe: yer is no trespas: neyth
trespassinge yfore righteousnesse is
of ye feyth: yt vi grace bilyeffe be fin
ble to entre Acrische seed: not to yat
seed oonly yt is of ye lawe: but to
yat seed yt is of ye feyth of abrahan
Which is fadir of vs alle: as it is
written for I have sett yee fadir of
manye folkis bifore god: to whi
you haft bileued/ which ye god quik
keyneed me. & depiv yo yinge yat
ben not. as yo yt be/ which ye abra
ham aggeinst hope bileued in hope:
yat he schulde be made fadir of
manye folkis. as it was seid to he/
yus schal yi seed be. as yo sterris
of heuene. & as ye gravel yt is in
ye brinke of ye see/ & he was not

[illegible] vsteddfast i pe bileue. neuer
he beheld his body pānc nyz dred.
whānc he was almoost of ā hūdre
zeer. ne pe wounde of sare nyz dred,
also in pe bylyeffe of god. he doute
de not wt vtrast: but he was co ūfo
nd in bileue. zeuynge glorie to g
ūtrige moost fully. pt whīt eie pīg
is god hap bihīzt: he is mpzty al
to do, pfoze it was aretted to hī to ru
zelvisnesse, + it is not wrītē oonly fo
hī. pt it was aretted to hī to rytwis
nesse: but also for vs to whidje it
schal be aretted. pt bileuē in hī pt
rīsde oure lord ihū crist fro dede
whīche was bitaken for oure sy
nes, + was arē for oure justifiyē
Therfore we iustified ꝓ. d
of feip: haue we pees ꝓ go
vs oure lord ihū crist, bi whome gu
hem nyz goynge to. bi feip īto
grace. in whīche we stonden, + he

glorie in ye hope of ye glorie of
goddis children/ & not yis oonly.
but also we glorie in tribulacions
wittinge yt tribulacion worchip pac
ence/ & pacence p̃uynge/ & preuynge
hope/ & hope confoundip not/ for
ye charite of god is spred abrood i
oure hertis vi ye holy goost yitt is
zoue to vs/ and whyle yt we weren
syk after ye tyme. what dicte crist
for wicked me/ for vnepis dieth onyp
man for a iust man/ & zit for a good
man peradventure sum man dar die
but god commendip his charite in
vs/ for if whanne we were zit sinneres:
at ye tyme crist was ded for vs/
pane mychc more now we zustifi
ed in his blood. schulen be saf
wrypp by hi/ for if whanne
we weren enemyes. we ben reco-
ilid to god by ye deep of his sone
mychc more we reconsilid. schule

mand sacf in pe lyf of hys so
nes & not conly pis: but also we
glorien in god. vi oure lord ihū
crist: by whom we han resley-
ued now reconsiliige / p̄ fore as vp
o man. syne entrede into pis world:
& in synne deep / & so deep passide
forp into alle men: in whiche mā.
all men synnede / for til to pe lawe.
synne was in pe world / but syn
ne was not ercted: whyne lawe
was not / but deep regnede from
adam til to moises: also into hem
yat synnede not i lyncesse of pe
trespassinge of adam: pe whiche
was lyncesse of crist to comyng /
but not as gilt: so pe gift / for if
porow pe gilt of oō. many be dē
de: myche more pe grace of
& pe gift i pe grace of o man ihū
crist hay aboūdid into many mē /
& not as bi o syne: so pe gift / for

pe doom of oon ito condempnacoun:
but pe grace of manye gilts: ito
iustificacoun/ for if in pe gilt of
oon. deep regnede poron con: mp-
shye more men takinge plente of
grace & of zeuynge & of rizthwisnes
se schulen regne in lyf bi oon ihu
crist/ for as bi pe gilt of oon. ito
alle men ito ~~zustifynge of lyf~~ co-
dempnacoun: so by pe rizthwisnes
se of oon. ito alle men into zustifi-
inge of lyf/ for as by inobedience
of o man manye ben maad syne-
ers: so by pe obedience of oo. ma
nye schulen be just/ & pe lawe en
tride: pat gilt schulde be plenteuous/
but where gilt was plenteuous:
grace was more plenteuous/ pat
as syne regnede into deep: so grace
regne by rizthwisnesse ito euerlastig
lyf: by ihu crist oure lord/
Therfore what schulen we seie.

schulen we dwelle in synne þt grace
be plenteous: god forbede, for hou
schulen we þt ben deed to synne.
hwe zit þ̄ne; wheþ̄ þrisen ze kno
wen nor. þt whiche eure we be bap
tised in crist ihū: we be baptised
his deep / for we ben to gidre buried
with hī. bi baptym into deep / þat
as crist roos azen fro deep bi þe glo
rie of þe fadir: so walke we in a
newnesse of lift / for if we planted
to gidre. ben maad ito þe likenesse
of his deep: also we schulen be of
þe likenesse of his rising azen, wi
tinge þis þīg þt our elde man is
crucified to gidre / þt þe bodi of sy
nne be distroied. þt we serue no mor
to synne / for he þt is deed to synne
is iustified fro synne. & if we be ded
with crist. we bileuē þt also we schu
len liue to gidre with hī witing for
crist rising azen fro deep. nouis diey

not

not deep schal no more haue lordschip on hī/ for pat he was deed to sinne: he was deed oones/ but pt he liue: he liueth to god/ so ȝe deme ȝou silf to be deed to sinne: but liuynge to god. In ihū crist oure lord/ þ̄ore regne not synne in oure deedly body: pt ȝe obeischie to his coueitingis/ neiþ̄ ȝeue ȝe ȝoure membris armure of wicknedne to sinne: but ȝeue ȝe ȝou silf to god. as yee pt liuen of deed ment. & ȝoure membris armure of rightwisnesse to god/ for synne schal not haue lordschip on ȝou/ for ȝe ben not vndir pe lawe: but vndir grace/ what þ̄ore schulē we do sinne. for we ben not vndir pe lawe. but vndir grace: god forbede/ wite ȝe not pt to whom ȝe ȝeuen ȝou seruaunts to obeye to: ȝe ben seruaunts to pat pingi to which ȝe hā obeischid: eipir of synne to deep:

cip of obedience to rightwisnesse/ bt
I praise god yatze were seruantis
of synne: but ze haue obeysshid of
herte into yat fourme of teching.
in whiche ze ben bitakin/ & ze de
liuered fro synne: ben maad ser-
uantis of rightwisnesse/ I seie ye pig
yat is of man. for ye vnderstanding
se of zoure fleesch/ but as ze haue
zoueu zoure membris to serue to
vncleennesse & to wickednesse into
wickednesse: so now zeue ze zoure
membris to serue to rightwisnesse.
into holynesse/ for whanne ze we
ren seruantis of synne: ze were
fre of rightwisnesse/ ye fore what fru
it hadde ze pane. in po pigis in
which ze schamen now/ for ye ende
of hem is deep/ but now ze delyue
red fro synne & maad seruantis
to god: haue zoure fruit into holy
nesse & ye ende eiilastinge lyf/ for

schal deye. not my peple: my pe
ple/ & not my louede: my louede/
& not getinge mia: getinge merey/
& it schal be in pe place where it
is seid to hē. not ze my peple: pere
pei schulen be deynd pe sones of god
liuynge/ but zf saie crey for israel
if pe nonnumbre of israel schal be as
gravel of pe see: pe rehes schulē be
maad saaf for sope a word making
ancude & abreggyng in equite: for
pe lord schal make a word breggyd
on al erpe pe/ & as zf saie bifore se-
de/ but god of oostis hadde left to vs
seed: we hadde be maad as sodom.
& we hadde be lyk as gomor/ pforze
what schulen we seie: pt hepē me
pat sueden not rizthiusnesse: hau
gete rizthiusnesse/ zlie pe rizthius-
nesse pt is of feip/ but israel suygge
pe lawe of rizthiusnesse: cam not
parfitly to pe lawe of rizthiusnesse/

wilt: for not of kep. but as of wer
lus/ & pei spurnede azens pe stoon
of offenunoũ: as it is writen/ lo I
putte a stoõ of offenunoũ in sion: &
a stoõ of slaũdre/ & eche pt schal not
bileue in it: schal not be confoũdid//
upon pe wille of ¶ Ꝛ. ℭ.
my herte. & my bisechinge is
made to god for hẽ ito helpe/ but I
bere witnesse to hẽ. pt pei hã pe
loue of god but not aft' knowinge
for pei unknowinge goddis iustiff
nesse. & seknge to make stedefast her
owne iustilnesse: ben not suget to
pe iustifiinesse of god for pe end of
pe lawe is crist: to iustifiinesse to
eche mã pt bileuep/ for moises wr
ot for pe uã pt bileuep schal do iust
iustinesse pt is of pe lawe: schal lyue
in it/ but pe iustifiinesse pt is of bile
uesep pus/ seie ỹ not in pin herte/
who schal stize into heuene: pt it to

seie to lede doũ ẽst. or who schal go
doũ ĩto helle: þt is to ayen depe arst
fro deep/but what seip þe scrippt:
þe word is nyz m̃ þi mouip: & in þm̃
herte/þis is þe word of bileue: whi
che we p̃chen. þt if þou knowlechist
in þi mouip. þe lord iesũ arst. and
bileuest in þm̃ herte. þt god rais
te hit fro deep: þou schalt be saf
for by herte me bileuep to rizthuc
nesse: but by mouip knowlechinge
is maad to helpe/for wiyp scrip:
ture seip/eche þt bileuep in hym:
schal not be confoũdid/& þ is no dis
tinccioũ of zeiw & of greek/for þe sa
me lord of alle: is riche in alle þat
inwardly depen hi/for eche man
who euere schal inwardly depe þe
name of þe lord: schal be saf/hou
p̃ane schal þei inwardly depe hi:
into whom þei han not bileued
or how schulen þei bileue to him:

Wheen ye han not herd/ yon schu-
lle ye here upon a prechour:
& yon schulen ye preche: but ye be
sent/ as it is writen/ yon faire ben
ye feet of hem yt prechen pees: of he
yat prechen good pigis: but not al
le men obeyen to ye gospel/ for Isaie
seip/ lord who bileuede to oure hee
ringe: & ye fore seip is of heryng. but
heringe by ye word of god/ but I
seie/ whepir ye herden not: zis so
yely/ ye soun of he went out into al
ye erye: & her wordis into ye endis
of ye world/ but I seie/ whyer israel
knelis not: first moises seip/ I schal
lede zou to eneuye. yat ze be no folk
yat ze be an vnwise folk. I schal sende
zou into wrayye/ & I saie is boold &
seip/ I am founden of me yat seken
me not/ openly I aperide to he: yt
asken me not/ but to israel he seip/
al day I streizte out myn hondis to

apeple par bleueden not: bt

Therfore I seie ¶ c. ¶ The
whep god hap put awei hi
peple: god forbede for I am israe
lite. of pe seed of abraham. of pe
lynage of benjamyn god hap not
put awey his peple: which he
bifore knew/ wherfore we witen not. pt
what pe scripture seip in elie: how
he prep god against israel/ lord pei
han slayn pi prophetis. pei han dur
dolued pin auteris. & I am left a-
loone. & pei seken my lif/ bt what
seip god dis answer to hi/ I have le-
ft to me seuene pousandis of men:
pat han not bowid her knees bifor
baal/ so pfore also & pis tyme: pe
reliff ben made saaf. by pe chce-
singe of pe grace of god/ & if it be
by pe grace of god: it is not now
of werkis/ ellis grace is not now
grace/ whilk pane. & israel hap not

wittes the louzte / but ellectoun hap gete
ten / & pe cpe ben blyndid. as it is writ
ten / god zaf to he a spirit of compunc
oun / zeen pt pei se not. & eeris pt pei he
ren not into pis day / & daup sep / be
pe word of he maad into agryne into
zeye. & into maliyge & into sclaundre.
& into zeldinge to he / be pe zeen of hem
maad derk pt pei se not / & bowe pou
woun alguttis pe bac of heen / pfore I
seie / wiyep pei offendiden so: pat pei
schuldin fulle doun. / god for bede / but by
pe gilt of he. helpe is maad to hepe
men: pt pei sue hem / pat is pe gilt of
hem ben riche is of pe world. & pe
makynge lesse of he be riche is of
hepin men: hou mychc more peple
te of he / but I seie to zou hepe men /
for as longe as I am apostle of hepe
me: I schal onoure my mynystrie
in oup maniere I chace my fleesche
for to solowe. & pt I make sume of

hem shall/ for if ye los of them
reconsiling of ye world: what is ye
taking vp: but life of deed me/ for if
a lital part of pt pt is tasted ye holy:
ye hool gobet is holy/ & if ye roote is
holy: also ye branchis/ what if ony
of ye branchis be broken. whyane you
were a wilde olyue tree. art graffid a
mong hem/ & art maad felowe of
ye roote & of ye fatnesse of ye olyue
tree: nyle you haue glorie azēs ye br
anchis/ for if you glorie: ꝑ bera
not ye roote but ye roote yee/ ꝑ for
you seiest/ ye branchis ben broken: pt
I be graffid in/ wel for vnbileue ye
branchis ben broken: but ꝑ stondist
bi feip/ nyle you saue hize pīgis: but
drede you/ for if god sparide not ye
natural branchis: leste peraventure
he spare nor yee/ ꝑ for se ye goodnes
& ye feersnesse of god/ zhe ye feersnes
se: unto hem pt feldē doun/ but ye good

[illegible] of god unto yee. if yᵉ dwellyn
in goodnesse/ellis also you schalt
be kutt doun/zhet yei schulē be sett
in: if yei dwellē not in vbileue/for
god is mypzti to sette yē i ettscone/
for if you art kutt doū of ye hydely
wilde olyue tre: & azens kynde art
sett into a good olyue tree/how my
che more. yei yt vē by kynde: schul
len be sett in her olyue tre: but by
yen zwole not yr ze vnknowē pis
mysteire: yr ze be not wise to zou
silf/for blyndenesse hap fallid ap
ti in israel. til yt ye plente of heyt
ten entride. & so al israel schulde be
saad saaf as it is wrītē/he schal
come of sion. pat schal delyuir & tur
ne awey ye wicknesse of jacob/
& pis testament to hē of me: wyā
ne zi schal do awey her synes after
ye gospel/yei vē enemyes for zou.
but yei ben most worpi by ye el

¶ romanis

lemon for ye kidris / & ye zifte of
deepigis of god: ben wipoute forbe
kinge / & as sin tyme also ze bileuede
not to god: but now ze han gete mu
ch for ye unbileue of hem / so & pese
now bileuede not: ito zoure merci.
pr also pei gete mercy / for god doseth
to gidre alle pigis in unbileue: pt
he haue mercy on alle / al ye hizznesse
of ye richeesis of ye wisdom & of ye
kinpyge of god / how incomprehen
sible ben his domes: & his weies be
vnserchable / for why who knewe ye
witt of ye lord: or who was his coun
seilour? or who formerzaf to him:
& it schal be quitt to him? for of him
& by him. & in him be alle pigis: to him
be honour & glorie into weiis amen //

¶ Therfore bidi ¶ Fii. c. //
I beseche zou by ye merci of
god. pt ze zeue zoure bodies a lifyng
sacrifice. holy plesinge to god. and

zoure seruyse resonable / & nyle zebe
conformed to pis world. but beze
reformed in newnesse of zoure
wite: pt ze pue wlych is pe wille
of god. good & wel plesinge & par
fite / for I seie by pe grace pt is zoue
to me. to alle pt ben among zou.
pt ze sauere no more pan it bihoo
uep to sauere but for to sauere to
sobrnesse / & to ech man as god
yap departid pe mesure of feip / for
as in o body we han many mem
bris. but alle pe membris han not
pe same dede: so we manye ben oo
body in crist / & eche ben membris.
of anoy / perfore we pt han zifts
dyuersynge after pe grace: pat is
zoueu to vs / eipr profecie after pe
resoun of feip / eip seruyse i mynis-
tringe eipr he pt tedip i tedynge
he pt exorip softly in monestinge /
he pt zeuep in symplenesse: he pat

is soileyn in bysynesse/ he pt hap
a in gladnesse/ loue wt out feynyng/
hatynge yuel/ drawynge to good/
louynge to gidre pe charite of bri-
perhede/ & pe come bifore to wor-
schipe opir/ not slow in bysynesse/
ferient in spirit/ seruynge to pe
lord/ joynige in hope patient in
tribulacoun/ bisy in pier/ zeiynge
good to pe nedis of seynts/ suwing
ospitalite/ blesse ze me pt pursue
zou: blesse ze & nyle ze curse/ for to
joie wip men pat joie. for to wepe
wip men pt wepen/ fole ze pe same
pig to gidre/ not sauynge hize pi
gis. but consentinge to meke pigis/
Nule ze be prudent a mentis zou silf.
to no man zeldinge yuel for yuel/
but puruepe ze goode pigis. not on-
ly bifore god: but also bifore alle
men/ if it may be don. pt pat is of
zou: have ze pees wip alle men/

ye mecest dere bryppren not defen-
dynge zou silf: but zeue ze place
to wrappe/ for it is writē/ ye lord
cap/ to me venjaunce: & I schal zelde/
ye: & yī enemye hūgrip: fede ye hī/
if he pirsip zeue ye drīke to hī/ for
you doynge pis pīg: schal gedre
to gedre coles on his heed/ wyle ye
be aquerconed of yuel: but ouer co-
me you yuel bi good. Hy. c.
Every soule be suget to hyer
powers/ for per is no pow-
er but of god/ & pe pīgis yt ben of
god: ben ordeynied/ for he yat
azenstondip power: azenstondip
pe ordynaunce of god/ & yei yt aze-
stonden: gete to hē silf damnaci-
oū/ for prynces ben not to drede
of good werk: but of yuel/ wilt
wolt you: yt you drede not pow-
do yis good pīg: & you schalt ha
pīsynge of it/ for he is pe my

mynistre of god: to yee ꝑto good/but
if you doist yuel: drede you/for not
without cause he berip ye swe-
rd/for he is ye mynystre of god:
venger unto wrappe to hym ꝑ doip
yuele/& ꝑfore by nede beze suget:
not oonly for wrappe. but also for
conscience for ꝑfoze ze zeuen tri
butis/yei ben ye mynystris of
god:& seruꝫ for pis same pig/ꝑ-
foze zelde ze to alle men rettis/to
whom tributte: tributte/to whom
tol: tol/to whom drede: drede/to
whom onour: onour/to no man
owe ze eny pig: but ꝑfoze loue to
gidre/for he yat louep his neye-
bore. hap fulfilled ye lawe/for you
schalt do no lechere/you schalt
not slee/you schalt not stele. you
schalt not sere fals wytnesse.
you schalt not coueite ye pig of
ꝑ neizbore/& if ꝑ be ony oꝑ mandi-

Regnt. This instorid in pis wo-
rd/ pou schalt loue pi neizbore
as pi silf/ pe loue of neizbore wor-
thy not pucle/ ꝑ fore loue is pe
fulfillinge of pe lawe/ And we
knowen pis tyme. pt pe our is
now pt we rise fro sleep/ for now
our helpe is neer: pan whanne
we bileuedē/ pe rpzt weiste bifo
re. pur pe day hap neized/ per fore
lete we alle pe werkis of derk
nesse. & be we clopid ī pe armu
ris of lizt: as in day wandre we
onestly/ not in superflu feestis &
drunkennesis/ not in bedis & un
chastites. not in strijf & in enuye:
but bere clopid ī pe lord ihū crist/
& do ze not pe bysynesse of fleische
ut take [illegible] in desiris
[illegible] a fysi man ī vilenie: not
in strynge of pouzris/ for anoꝑ
man lacke pt pe may ete alle

yīgis/but ye yat is sijk etc
ye pt etip: disqnse not yī pt etip not
& ye pt etip not: deme not yī yat
etip/for god hap taken yī to him/
who art pou pt demest anoṕis ser-
uaunt: to his lord he standip or
fallip fro yī/but he schal stande/
for ye lord is mygty: to make yī
yarfist/for whyy oon demep adap
vtilbix a dap: anoṕ demep eche day/
eche man encrese in his witt/he pt
vndrstondip to ye day. vndrston-
dip to ye lord/& he pt etip: etip to
ye lord/for he doip yanknigis to
god/& he pt etip not: etip not to ye
lord & doip yanknigis to god/for no
man of us lyuep to yī silf: & no
man diep to yī silf/for whyep̃ we
lyue: we lyuen to ye lord/& whyep̃
we dien: we dien to ye lord/ p̃ fore whyep̃
we lyuen or dien we ben of ye lord/
for whyī for pis pīg arst was deed

be

and was agen: pat he lord hope
of quyke & of dede men, but wht
wiltest pou pi brope: for wh dis-
pisest pou pi brope: for alle we
schulen stande biffore pe trone of
crist/ for it is wrytten/ I hyne seip pe
lord/ for to me ech kne schal be
bowed: & ech tunge schal knowle-
che to god/ p'fore ech of us schal
yelde resoun to god for him silf/ per-
fore no more demen we ech op/ but
more demen ze pis pig: pat ze put
no hurtynge or slaundre to a
broper/ I wot & trust in pe lord ihū.
p' no pig is unclene to hī/ no but
to hī p' demep ony pig to be vnde-
me: to hī it is vnclene/ & if pi brop'
is made sory ī conscience for me-
te: nowe pou walkest not aft' cha-
rite/ nyle pou yorour pi mete lese
hī: for whom crist dide/ p'fore be
not oure good pig blaspemed/

for why ye reiume of god is not mete
te & drynke: but rightwisnesse & pe-
es. & joie in ye holy gost/ & he pat in pis
pingis seruep crist: plesip god/ & is p-
ued to men/ for pose pe we yo pingis
pat ben of pees: & kepe we to gidre
yo pingis pat ben of edificacoun nyle
you for mete distroie ye werk of gd/
for alle pingis ben clene: but it is y-
uel to ye man pat etip bi offendig/
it is good to not ete fleisch & to not
drynke wyn. neip in wyst pig pi
bropp offendip. or is scandrid. or is
made sijk/ you hast feip aueniis
pi silf: haue you bifore god/ blessid
is he pat deuep not hi silf in pat pig
pat he preuep/ for he pat deuep is
damp ned. if he etip: for it is not of
feip/ & al pig pat is not of feip is sinne/
But we saddere men Fim. c.
olde to suffeyne pe febulnesse
of pi kin men: & not plese to vs silf/

Whye of vs pleſſe to his neyzbore in
good: to edificacoũ/ for crist pleſide
not to hĩ ſelf: as it is written/ pe
reproues of men dispisynge per:
feiten on me/ for what cause pīgis
ben writte. po ben writen to oure
techynge: pat by pe patience & coſ-
fort of ſcripturis we haue hope. but
god of patience & of ſolace, zeue to
zou to vndirſtonde pe ſame pīng. ech
to o^{r} aft^{r} ihū crist: pat ze of o wille
& wip o mouip worſchipe god & pe
fadir of oure lord ihū crist/ for wh
dise pīng take ze to gidre: as alſo crist
took zou to pe onour of god/ for I ſeie
p^{r} ihū crist was a mynyſtre of circū
cicioū for pe trupe of god: to cōfer-
me pe biheſtis of fadris/ & heyp̄ mē
oiben to onoure god for mercy: as
it is writen/ p̄ for pe lord I ſchal know
leche to pee amoug hepen men:
& I ſchal ſingē to pi name/ & eft he

ſeip

seyp/ye heyen men. be ye glad
his peple/ & eft/ alle heyen men ye
yiu mē here ye pe lord: & alle ye
pies iiisongis pie ye hī/ & eft isaie
say/ þ schal be a wortof jesse þt sch
al rise up to gouine heyē men. &
heyē men schulen hope ī hī/ and
god of hope fulfille you in al joie
& pees in bileuynge. þt ye encrese
in hope & vertu of pe holy goost//
And bresprin jmy self am certeyn of
you: þat also ye ben full of loue/ &
ye ben fillid wip al kūnynge: so
þt ye mon mouche schoyn/ & bresp
en more boldly jw wrot to you a
part: as bryngīnge you into mynde/
for pe grace þt is youen to me of
god: þat ye be pe mynystre of ihū
crist among heyē men/ & jhalo
we pe gospel of god: þat pe offring
of heyē men be acceptid & hallo
wid in pe holy goost/ þfore j have

Blesse in crist Jhū to god. for I dar
not speke oiny pīg of pe pingis.
Whiche crist doip not by me to
obedience of hepī inē. in word
& deede. in vītues of tookenes and
grete wondris in vītu. of pe ho
ly goost/ so pt fro terlīn vi campas
to pe illeirk see. I have fillid pe gos
pel of crist/ & so I have p̄dijd pis
gospel. not where crist was named:
leste I bilde vpon ano p̄is grōnd/
but as it is wrītten/ for to whō it is
not tould of hī: pei schulen se/ & pei
pat herden not: schulē vnd'stōde
for whiche pīg I was lettid fiul my
che to come to zou: & jam lettid to
pis tyme/ & nolis I han not seruī
place in pese countrees. but I ha
ve desire to come to zou. of many
yeris pat be p̄ passid/ whanne I
ligyme to passe into spayne. I
hope in my passinge to se zou/

& of zou I schal be led vnder.
first in party / ye for nolw I schal gaf
le for ye to ierlm: to mynystre to
seyntis / for macedonie & acaye:
han assayed to make sum zift to
pore men of seyntis yat ben in ie
rusalem / for it plesid to hem: & pei
ben dettours of hem / for hepen men
ben made parteneris of her gost
ly thingis: pei owen also to ministry
thingis to mynystir to hem / ye for
whanne I have endid yis thing. and
have assigned to hem yis fruit: I
schal passe by zou into spayne / &
I wot yt I comynge to zou: schal
come in ye abondaunce of ye bles
singe of crist / ye for bryrren I bi
seche zou bi oure lord ihesu crist. &
by ye charite of ye holy goost: yt
ze helpe me in zoure preieris to ye
lord. yat I be delyuered fro ye vnbe
leuyl men yat ben in iude / & yat ye

offeryng of my seruyse. be accep-
ted in ierlm̃ to seyntis/ þt I come
to zou in joie by þe wille of god:
& þt I be refreischid wiþ zou/ & god
of iesus be wiþ alle zou amen. Fol.

And I comende to zou sebem
our sistir which is in þe
seruyse of þe dyurdye þt is at ken-
chris: þat ze resseyue hir ī þe lord
worpily to seyntis/ & þt ze helpe
hir in whit eiie cause schye schal ne
de of zou. for schye helpide many mẽ.
& my silf/ grete ze wel priscila and
aquyla myn helpers in ihũ xpũ:
which vndirpiteddẽ her neckis
for my lif/ to which not I aloone
do pankingis: but also þe chirchis
of hepī men/ & grete ze wel her
mepneal chirche/ grete ze wel es-
senete loued to me: þt is þe firste
of asie in crist ihũ/ grete wel ma-
rie þe which hap traueilid my

dye in vs/grete wel Andronyk: 7
Julyan my cosyns 7 myn cleens
prisones: whyche be noble amōg
ye apostles/and wheche were by
fore me in crist/grete wel amplia
te moost moost dereworpe to me
in ye lord/grete wel urban our hel
peere in crist ihū: 7 stachyus my
derlyng/grete wel appellem ye
noble in crist/grete wel hē pr̄ve
of aristobols hous/grete wel erody
on my cosyn/grete wel hem pr̄ve
of narcyssus hous: pat ben in ye
lord/grete wel trifoman 7 tryfo
sam/wheche labōrē multū in
ye lord/grete wel persida moost
dereworpe wōman: pat hap labōred
mych in ye lord/grete wel rufus
chosen in ye lord: 7 his modur and
myn/grete wel asincrete wel asincrite.
flegonta: hermē. patrobas. her
mas 7 bryden pr̄ be with hē/grete

wel molsgis & julian & nerium &
lys & hac & olympiadis; and alle
ye scryptures yat ben wrytten in
ye holy scrift alle
ye churches of crist: greete zou wel
Out wrytten & pre zou ye zee aspie
ffyn ye makers differencis & hur
ynges vsiciis ye bontynus ye zeldā
kind: & bowe ze alway fro hē/ffe
fuche men seruen not to ye lord
crist: but to her wombes by swe
te wordis & blessingis disceyuē ye
hertis of innocentis. Your zoure
obedience is pupplished into city
place, ye for ze haue joie in zou: but
I wole ye ze be wise in good thing
& simple in yuel/ & god of peces tre
de satanas vndir zoure feet swiftly
ye grace of oure lord iesu cri: be wit
zou/ ye mope myn helpere gretip zu
wel/ & also lucius & jason & sosipat
rus cosyns, zeruiis gretip zu wel:

pat wrost pis quikkie in pe lord
gripus nypn oft grow p you wolt
~~quartus bych~~ al pe cunnyng/ wisdom &
treson/ oft pe arte gretip you ca. ly
& quartus bych pe grace of our
lord ihu cri sayt: be wip you alle amen
and onour & glorie be to pe p is
mypty: to confirme you by my gos-
pel and p dyngt of ihu crist: by re
uelacion of mysteryes holdē stille
in tymes eternal lastyng which mystē
ne is now nedd open bi scripture
is of pecis. bi pe comandement of
god ywipcute by gyvynge & endyng:
to pe obedience of feip in alle yepē
men/ pe mysteryes knowē by ihu
crist to god aloone wise: to whō
be onour & glorie pro worldis of
worldis amen. Here endip ro-
manus: & begynnep pe prologe of pe
pynthus ca. pistle to corynthis
pen of ablic & pul ysi mane

lawdin of ye apostle ye word of tru
ye: & were peruertad in many ma-
neres of false apostles/ sinne were
peruertad of eloquence of filosofie
ful of wordis: opire men were led
into ye sect of lawe of zewis/ pates.
to hosee it nedful wip ye gospel/
ye apostle azeudeprp pese corinthis
to vsip seip & wisdom of ye gospel:
& wrip to hem fro effesie vp tymo-
the his disciple. ¶ civm seip vus/ .i. c.

Oul depid apostle of ihū
crist: vp ye willis of god.
& sothenes bropr: to ye cy-
tezie of god pt is at cor-
yntize/ to hē pt hē hallo
wid in crist ihū. & clepid seynts.
Wip alle pt in alle wardly clepen pena
me of oure lord ihū cr. i. wip ple-
ce of hē & of oure: grace to zou and
pees of god oure fadir & of ye lord
ihū crist/ I do panknigis to my god

euermore for zou in pe grace of god:
pat is zoueu to zou in crist iesu
in alle pingis: ze ben riche in him.
in echc word & in echc knowynge: as
pe witnessinge of crist is confirmed
in zou, so pt no pig failc to zou in a-
ny grace: pt abiden pe schewinge
of oure lord iesu crist, wlichc also
schal confirme zou to pe ende wip-
outen ayme: in pe day of pe com-
ynge of oure lord iesu crist. pt is
we word: by whom ze ben clepid to
pe felowschip of his sone iesu crist
oure lord, but I preie & biseche zou
by pe name of oure lord iesu crist:
pat ze alle seie pe same pig, & pat
discencions ben not amongis zou, but
ze be parfijt in pe same witt: & in
pe same knowynge. for my brijpren.
it is teeld to me of hem pat be at
loes: pt stryues ben among zou,
& I seie pt pat eche of zou seip, for

I am of paul. & I am of apollo. & I
am of cephas. but I am of christ. whe-
par christ is departed? whether paul
was crucified for you? either ye be
baptised in the name of paul? I do
thanke god that I baptised
none of you. but crispus & gay-
us: least any man sye that ye were
baptised in my name. & I baptised
also the house of stephan. but I woot
not that I baptised any other. for christ
sente me not to baptise. but to
preche the gospel. not in ye wisdom of
words: lest the crosse of christ be made
voide alway. for the word of the cro-
ss is folie to them that perisshen. but to
them that be saved. that is to sye
to us: it is the vertu of god. for it
is wrytten. I shall distroye the wisdome
of wise men. & I shall reprove the pru-
dence of prudent men. where is the
wise man. where is the wise lawer.

where is the purtyaloure of this
world: thy cyrgesthy [illegible]
ad pe wisdom of pis world fonned
for pe world in wisdom of god. for
on not god by wisdom knowledge
to god by folie of pyngis to make pe
sauf pt vlieue/for [illegible] signes.
& gewis seken wisdom/but we pe p-
ychen crucified/to jewis stum-
bling & to hepen folye/but to po
jewis & gewis pt ben clepid. ne p-
ychen crist pe vertu of god. & pe wisdom
of god/for pt pt is folie of god:
is wiser than men & pt pt is feb-
lyng of god: is stronger than men/
but bryrene ye zeoure clepyng/se
not many pe wise men after pe flesch.
not many mygty. not many no
ble/but god chose pe pingis pat ben
foolis of pe world: to confoundi wi-
se men. & god chose pe feble pingis of
pe world: to confoundi pe stronge pyng

for god chyces ye vnnoble pīgis and
disp:ysable pīgis of ye world. & po
ysyd ye ben: not: to distroie po pīg-
is yat ben. yt cche man haue not
glorie in his sizt but of hi zeue in
crist ihū: whiche is made of god
to vs wisdom & rightwisnesse & holy-
nesse. & azenbyynge/ yt as it is wri-
tten he yat glorieth. haue glorie i ye
Ad I bryden/ ch. ij. & Lord/
Iohāne I cam to zou: cam not
to zou in ye hizness of word eis of
wisdom. telligē to zou ye witnessing
of crist/ for I demede not me to kul
ne omy pīg among zou: but cst ihū
& hi crucified/ & I in sijknesse & drede
& mychc trembling. was amōg
zou/ & my word & my pichīge. was
not in suetil stirīge words of man
nes wisdom: but in schewīge of
spirit & vtu/ yt zour feip be not
in wisdō of men: but i ye vtu of

god/for we speken wisdom among
pfyt men/but not wisdom of pis
world. neipr of princes of pis world
pt ben distred/but we speken pe
wisdom of god in mysterie. wlych
wisdom pe lord/wlyche god
bifore ordeynede bifore worldis to
our glorie: wlyche non of pe pri-
ces of pis world knew/for if pei had
den knowen. pei schulde neiie have
maked pe lord of glorie/but as it
is writen/pt ize say not. ne eie yeide
not neipr it stizede into pe herte of
man what pings god ordeynede: to he
pat loue hi/but god schewide to
us. vi his spirit/for why pe spirit
serchip alle pings: zhe pe depe pig-
is of god/t wyo of men wot. wlyt
pings ben of man. but pe spirit of
man pt is in hi. so wlyt pings be
of god: no man knowip. but pe spi-
rit of god/t we han not resseyued

pe spirit of pis world. but pe spirit
pat is of god: pat we wite what
pingis ben zoue to vs of god/ which
pingis we speken also not in wise
wordis of mannes wisdom. but in
pe doctrynne of spirit. & make aliones
of goostly pingis to spiritual men/
for a beestly man perceyuep not po
pingis pat ben of pe spirit of god/ for
it is folie to him/ & he may not vndir
stonde it for it is examynned goostly
but a spiritul man demep alle ping
is. & he is demed of no man as it
is write/ & who knowis pe wit of pe
lord: or who taught him/ & we han wit
and I brip̄e ¶ iij. c. of arst
mayte not speke to zou as to
spiritual men/ but as to fleischly
men/ as to litil children in crist. I
zaf to zou mylk drinke not mete/
for ze mayten not zet neip̄ ze now
now/ for zit ze ben fleischly/ for whi

le strife is among you: wher-
not fleschly. & ye gon aft man.
for whanne sum seip I am of pa-
ul. anoip bux I am of apollo. Whei
zeben not me: what ipe fore is apol-
lo. & what poul: pei ben mynyfts
of hi: to whom ze han bileued/ &
to eche mā as god hap zouē/ I plan-
te apollo moisteth: but zat encrex
synge/ per for: neipe he pt plantap is
ony pīg: neip he pt moisteth. but god
god
pt zeuep encresynge/ & he pt plan-
tip & he pt moistip: ben oon/ & eche ze
schal take his owe mede aft his t-
uaile/ for we be pe helperis of god:
ze ben pe erpe tilieris of god. ze be
pe bildīge of god aft pe grace pt is
zoven to me: as a wise mast carp-
inter I settide pe foūdement/ and
anoip bildip abone/ but eche man
se hou he bildip abouc/ for no mā may
sette anoip foūdement out bisiden pat

pat is christ. Whyche is crist iesu for ye
ony buldip on pis foundement: go-
ld siluer precious stones. stedis hey
or stobil: ony mānes werk schal be
open/ for ye day of ye lord schal de-
clare: for it schal be schewid in fier
ye fier schal preue ye werk of eche
man: what manē werk it is/ if ye
werk of ony mā duelle stille: Why-
che he buldide aboue: he schal resey-
ue mede/ if ony mānes werk brē
ne he schal suffre harm/ but he sch
al be saf: so neyeles as bi fier/ wi-
ten ze nor pt ze ben ye temple of
god: t ye spirit of god duellip īz"
t if ony defoulip ye temple of god:
god schal lese hī/ for ye temple of
god is holy: whyche ze ben/ no mā
dissceyue hī silf/ if ony man amōg
zou is seyn to be wise in pis world:
be he made a fool. pt he be wise/ for
ye wisdom of pis world: is folie a

nēns god/ for it is wrytten/ I schyl
dye wyse men in her fol wysdom
t eft/ ye lord knowyp ye poynyns
of wyse mē: for yo ben veyn/ þ for
no man haue glorie in men/ for
alle þīgis ben zoure: eiþ̄ paul. eiþ̄
apollo. eiþ̄ cefas. eiþ̄ ye world. eiþ̄
lyf. eiþ̄ dey. eiþ̄ þīgis þ̄sent. eiþ̄
þīgis to comynge/ for alle þīgis
ben zoure/ t ze ben of crist. t crist
o man/ ¶ iiij. c. ¶ is of god/ ·ii·
gesse vs as mynystris of crist.
t dispenders of ye mynysteries
of god/ now it is sought here amōg
dispenders: þat man be foundē þ
we/ t to me it is for ye leste þīg þt
I be demed of zou. or of mānes day:
but neiþ̄ I deme my self/ for I am
not of þīg oñ troubīge to my self: but
not in þīg I am iustified/ for he yt
demep me is ye lord/ þ̄ fore nyle ze
deme bifore ye time: til þt ye lord

[illegible] wyuches schal lyuue pe hid pig-
ins of derknesses / & schal scheuue pe
counseylis of herts / & yanne p̃ise
schal be to eche man of god / & bryng
yhaue transfigurd yese pīgns into
me & ito apollo for zou: p̃ u vs ze
lerne leste ouer p̃ it is writte. oon
kyng mon̄ be blowē wip p̃ de for
[illegible] / wip to mey pee: & what hast
pou pat pou hast not receyued:
& if pou hast receyued: what glo-
yest pou as pou haddist not rec-
eyued / nowe ze ben filid. nowe ze
ben maad riche / ze regnen wt̃ou-
ten vs & I wolde p̃ ze regne: pat
[illegible] regne wip zou / & I gesse
p̃ god schewide vs pe laste of a
[illegible] as pilke pat ben sent to pe
[illegible] ze ben maad a spectacle
to pe world & to aūgels & to mē/
we fools for crist: bur ze prudent
in crist / we sijke bur ze stronge / ze

noble: but we vnoble/ til ouer
our we hungre & pursten & we naked
& ben buffetid. & we be
vnstable. and we trauelen worch
inge wip oure hondis/ we be arrid:
& we blessen/ we suffren persecucion
& we abide longe/ we ben blasfemed:
and we biseechen/ as demyng of pe
world: we ben made pe out cast
of alle pingis yit/ til I write not pe
se pingis. pat I confonde zou: but I wam
ne as my moost derworpe sonnes/ for
why ifze han ten pousand of
vndirmaistris in crist: but not mo
wyf fadris/ for in crist ihu I have
gendrid zou by my gospel/ pfore
I preie zou. be ze followeris
of me: as I of crist/ pfore I sente to zou.
ty mothe which is my moost derworpe
pe sone & feipful in pe lord/ whiche
schal teche zou my weies. pat ben in
crist. as I teche eily where i eche chur

as pouȝ ȝ schulde not come to ȝ:
so sume ben blowen wip ꝑde, burȝ
schal come to ȝou soone if god wole
& ȝ schal not knowe pe word of hym
pt ben blowen wip pride but pe vertu
of pe reume of god is not in word:
but in vertu what wole ȝe, schal ȝe
me to ȝou in sȝerd or in charite and
in spirit of mylduesse/ V.C. ii
A al manie of forniȝaciou is
yerd amongȝ ȝou: & such for
nyȝacion whiche is not yerd amōg
yepus me. so pt sum man hane pe
wyȝf of his fadir/ & ȝe bē blowen wt
pride. and not more hadde weilinge:
pat he pat dide pis werk be tākē a
wey fro pe mydd̄il of ȝou/ & ȝ absēt
in body but ꝑsent in spirit: nolde ha
we demed as ꝑsent. hī pt hap pus wr
ouȝt/ whanne ȝe ben gadrid to gidre
in pe name of oure lord ihū crist. &
my spirit wip pe vertu of pe lord ihū:

to take such a man to satanas vnto
pe pischinge of fleisch. pat pe spirit
be saak in pe day of oure lord iesu cri
zoure glorynge is not good/ witte ze
not pat a litil sourdouz apeynp al pe
gobet? deuse ze out pe olde sourdouz:
pat ze be neiwe spryngynge to gidre.
as ze ben yerf/ for crist offird is oure
pask/ pforce ete we. not in oolde sour
douz: neipir in sourdouz of malice &
of weywardnesse/ but in yerf pigis
of derknesse & of trupe/ I wrot to zou
a pistle: pat ze be not medlid wt lecho
is/ not wip lecthours of pis world.
ne coueitous ne raueynours.
wip mein seruynge to maumetis:
ellis ze schulde haue go out of pis
world/ but nolw I wroot to zou. pat
ze be not mengid/ but if he pat is
nameed a bropir among zou. & is
a lecthour. or coueitous or seruynge
to idolis. or a cursier. or fil of drinke

nette/or muchynour. to make no mete
wip suche/for what is it to me to de
me of hē pat bē wipoute forp? Wye
yit ze demen not of pīgis pat ben
wipūne forp: for god schal deme hē
pat ben wip oute forp/ do ze awey y
wicl fro zou sile ¶ vi. c.

Ar ony of zou pt hap a mate
azeins anoṽ: be demed at wic
hed me ⁊ not at holp me: wher ze
witen not pt seyntis of pis world
schulen deme: ⁊ if pe world schal
be demed bi zou: be ze vnworpi to
deme of pe leste pīgis/ witen ze not
pat we schulē deme aūgels: how
mych more worldly pīgis/ per for
if ze han worldly domes: ordeine
ze po contemptyble mē pt ben ī pe
chirche to deme/ ⁊ seie to make zou
a schamed/ so ṽ is not ony wijs mā:
pat may deme bitwixe a bropir ⁊
his bropir/ but a bropir wip bropir

ſapuep ī wom: ⁊ þ̄ among ȳ
ſul men/⁊ now trespas is alyens
in zou: for ze hau domes among
zou/ why rapir take ze no wrong:
why rapir ſuffre ze not deceyt:
but also ze don wrong. ⁊ don fraude.
⁊ pat to bryperē wheper ze wītē not
pat wicked men. ſchulen not wel
de pe kingdom of god: nyle ze erre/
neper lecheours. neiþ men þ̄ ſerue
mawmets. neiper auoutrers. nei
per lecheours azens kynde. neper
pei þ̄ don leachere wip mē. neiþ
peues. neiper auarous men. neiper
ful of drinkenesse. neiper cursers.
neiper raueynours: ſchulē welde
pe kyngdom of god/⁊ ze weren sū
tyme pese pīgis. but ze bē wasche.
but ze ben halowid: but ze bē iuſtifi
ed in pe name of oure lord ihū chr.
⁊ in pe ſpirit of oure god/alle pīgis
ben lefful to me: but not alle pīgis

lyedful alle pīgis ben lefful
to me: but I schal not be brouht dōn
vndir oup mānes power: mete to
pe wombe. & pe wombe to metis:
& god schal distrie bope pis & pat
& pe body not to fornicacōn: but
to pe lord. & pe lord to pe body. for
god wilide pe lord: & schal reise vs
by his vertu. witen ze not pt zoure
bodies ben membris of crist: schal
I panne take pe membris of crist:
& schal I make pe mēbris of anhore?
god forbede. wher ze witen not. pt he
pat deuep to an hoore is made oo
body: for he sep. ye schulē be tweyne
in o fleische. & he pt deuep to pe lord
is o spirit. Ne ze fornicacōn. al syn
ne what euere synne aman doip:
is wip oute pe body. but he pt doip
fornicacōn: synnep azens his body.
wher ze witen not pt oure membr
is ben pe temple of pe holy goost.

pat is in zou: whom ze haue of god:
& ze ben not zoure owne for ze be
bought with grete prys glorifie ze
& bere ze god in zoure body ¶ vi. c
But of pilke pings pat ze hab
writen to me: it is good to a
man to touche not a woman but
for fornycacoun. eche man haue his
owne wif: & eche woman haue hy-
re owe houesbonde pe houesbonde zelde
rette to pe wif & also pe wif to pe
houesbonde pe woman hap not po
wer of hir body but pe houesbonde
& pe houesbonde hap not power
of his body: but pe woman triple
ze defrauede eche to oper but perauē
ture of consent to a tyme: pat ze
zeue rent to pier & eft turne azen
to pe same thing: leste sathanas tem-
te zou to worse sinne for zoure un
continence but I seie pis thing as
zeuynge leue: not bi comandement

for I wole þ alle men be as my self
but eche man hap his propr ȝift
of god con þus: & anopr þus, but
I seie to hem þat ben wedded & to wido
wis/it is good to hem: if þei dwelle
so as I. & if þei conteynen not hem
self: be þei wedded/ for it is betere
to be wedded. þan to be brent/ but
to hem þat ben joyned in matry
monye. I comande not I but þe
lord: þat þe wyf departe not fro þe
houſbonde/ & þat if ſche departip:
þat ſche dwelle vnwedded. or be re
conſiled to hir houſbonde/ & þe hou
bonde forſake not þe wyf/ but to
oþre I ſeie not þe lord/ if ony bro
hap an vnfeyþful wyf. & ſche conſen
te to dwelle wip him: leue he hir not/
& if ony wōman hap an vnfeyþful
houſbonde. & þis conſenty to dwel
le wip him: leue ſche not þe houſ
bonde/ for þe vnfeyþful houſbonde

is halowed by ye sempill wōman
& ye vnsempill wōmā is halowed
by ye sempill husbande /ellis yoū
ye children weren vncleane: but nowe
yei ben holy/ pat is ye ūsempill de
partip: departe ye/ for why ye broū
or sister is not sugetwe seruage in su
che/ for god hap depid vs in pees/
& wher of wost you wōman if you
schalt make ye man saue? or wher
of wost you man if you schalt ma
ke ye wōmā saue? but as ye lord
hap departid to eche/ & as god haw
depid eche man: so go he/ as I teche
in alle churchis/ a man arcumcidid
is depid bynge he not to ye ꝓpuce/
a man pt is depid in ꝓpuce be he
not arcumcidid/ arcumcisiōn is
nouzt & ꝓpuce is nouzt: but ye
keping of ye comandements of
god/ eche man in what depinge
he is depid: in pat dwelle he/ you

mynt art deprid. Be it no charge to pee, but if pou maust be fre
pe mypir vse pou/ pe pat is a ser
maūt & is deprid ī pe lord: & a fre
man of pe lord also pe pt is a fre
man & is deprid: is pe seruaūt of
arst wip prys ze ben bouzt uple ze
be made seruaūts of men / þ̄ore ethe
man in what pīg he is deprid also
pir: dwelle he ī pis amentis god
but of burgynes I haue no comma
undement of god but I zeue counse
il as he pt hap gete merry of pe
lord: pt I be trewe / þ̄ore I gette pt
pis pīg is good. for pe þ̄ seint nede
for it is good to a man to be so þ̄
art boūden to a wyf: nyle pou se
ke vnbyndige / pou art ūbounden
to a wyf: nyle pou seke a wyf but
if pou hast take a wyf. pou hast
not synned / & if a maide is weddid:
sche synnede not / nepeles such e

schulē have tribulacoū of flesh
but I spare you / þ̄ fore þrisen I seie
þis þīg: þe tyme is schort. moor
is þis. þat ye þ̄ han wyves: be
as þouz ye hadden noone & ye
þat weepen: as ye weepten not &
ye þ̄ joien: as ye joiedē not &
ye þat bien: as ye haddē not /&
ye þ̄ usen þis world as ye þ̄ usē
not / for wlyp pe figure of þis wor
ld passip / but I wole þat ze be wip
oute bisynesse for he þ̄ is wt̄oute
wif: is bisy what þīgis ben of pe
lord. hou he schal plese god / but he
þat is wip alwyf: is bisy what þīg
is ben of pe world hou he schal ple
se pe wif. & he is departid / & alsō mā
un weddid & maidē penkip what
þīgis ben of pe lord: þat schē be ho
ly in body & spirit / but schē þat is
weddid penkip what þīgis ben of
pe world: hou schē schal plese pe

11.

houſbonde/ & I ſeie pese pīgis to zou
pfijt. not pt I mete to zou a mare:
but pat pt is onest & pt zeuep eſy
nesse wip outē lettīge to make pī
is to pe lord/ & if ony man gesip
hī ſilfi to be ſeyn foul on his vir
gyne. pat ſchye is ful woxen. & ſo
it biſjouep to be don: do ſchye pat p
ſchye wole ſchye ſchynep not if ſchye be
weddid/ for he pt ordeynede ſtaulye
in his herte, not hauīge nede: bu
hauynge power of his wille/ & hau
is pīg denied in his herte to kepe his vir
gyne doip wel/ pfore he pt joynep
his virgyne in matrymoniē. doi
wel/ & he pt joynep not. doip betu
pe woman is bōnde to pe lawe a
longe tyme as hir houſbonde liv
uep/ & if hir houſbonde is deed: ſchy
is delyūced fro pe lawe of pe hous
bonde, be ſchye weddid to whō ſchye
wole only in pe lord/ but ſchye ſch

in ye lord: & yowe to oye I am nor
apostle: nevyrtheles to zou. I am/ for ze
ben ye lytil singne of myn apostil
hede in ye lord/ my defence to hem yat
aren me: yis/ Wheyr we han not
power to ete & drynke: Wheyr we
han power to lede a wonte a wom̃a
a sistir: as also oye apostlis. & bryr̃e
of ye lord & cefas: or I a loone & bar
nabas: han̄ not power to worchye pese
pigris: Who trauelip onys tyme wyp
his olbne wagis: Who plantip a wyn
yerd: & etip not of his fruit: or who
keepip a flok: & etip not of ye mylk of
ye flok; Wheyr aft man I seie pese pigris
Wheyr also ye lawe seip not pese pi
gris: for it is writen̄ i ye lawe of mo
ses/ you schalt not bynde ye mouy
of ye oxe yt proischip/ wheyr of oxen
is charge to god: Wheyr for vs he se
ip pese pigris: for Whyp po be writen̄
for vs/ for he yt erip: owip to ere in

hope & he pt preischip: preischip
in hope to take fruits/if we sowe
spiritual thingis to zou: it is greet
if we repen zoure fleischly thingis:
if opne ben parteres of zoure po
wer: why not rap we: but we
vsen not pis power/but we suf
fren alle thingis: pt we zeue noon
lettinge to pe euangelie of crist/
witen ze not pt pei pat worchen
in pe temple: ete po thingis pt be
of pe temple: & pei pt seruen to pe
auter: ben preneris of pe auter/so
pe lord ordeynede to hem pt telle pe
gospel: to lyue of pe gospel/but
I vside noon of pese thingis/& I wro
te not pese thingis: pt po ben so
in me/for it is good to me rap to
die: pan pt ony man avoide my
glorie/for if I preche pe gospel:
glorie is not to me/for nedelichie
I mot do it/for wo to me: if I preche

not ye gospel/ but if I do pis p̄
willfully. I have mede/ but if ażes
my wille dispendinge is vi talie
to me/ What pāne is my mede:
pat I p̄dinge ye gospel. putte ye
gospel wipouten oynis cost. pat
I vse my power ī ye gospel/ for
wlyi whanne I was fre of alle mē.
I made me seruant of alle meny
to wynne ye mo mē/ & to Jewis
Jam made as a Jew: to wynne ye
Jewis/ to hem pt ben vndr ye lawe.
as I were vndr ye lawe. whanne I
was not vndr ye lawe: to wynne
hem pt weren vndr ye lawe/ to
hē pt were wipoute ye lawe. as I
were wip oute ye lawe. whanne
I was not wpt oute ye lawe of god.
but I was in ye lawe of crist: to
wynne hem pt weren wipoute la-
we/ Jam syk to syke men. to wyn
ne syke men/ to alle men Jam ma

ꝑ alle pingis: to make alle men
saaf/ but ȝ do alle pīgis for pe gospel:
pat ȝ be maad ꝑtener of it/ wite
ȝe not pat pei pt renē in a furlōg.
alle rennen. but oon takip pe pri
is/ so rēne ȝe. pt ȝe caatye/ eche man
pat strynep in fiht: abstenep him
fro alle pīgis/ ⁊ pei pt pei take a cor
uptible aduyne: but we an ū corupt/
ū for ȝe ȝ renne so. not as into an un
certeyn ping. ȝus ȝ fiȝte not as be
tynge pe air: but ȝ chastise my body
and bringe it into seruage/ leste ꝑ a
nentire whānne ȝ ꝑche to opire: ȝ
my silf be maad repriuable. ꝑ. c
Ꝑ nyen ȝnyle pt ȝe vnknowe:
pat alle oure fadris were vnd
doude/ ⁊ alle passiden pe see: ⁊ alle
were baptisid in moises. in pe cl
oude ⁊ in pe see/ ⁊ alle eetin of pe
same spiritual mete: ⁊ alle drīkē
pe same spiritual drinke/ pei drīkē

of ye spirtual stoon: folowing he
ꝗ ye stoon was crist/but not i ful
manye of he it was wel plesinge
to god/for why yei weren cast doũ
in desert/but yese pigis ben don in
figure of vs: yat we be not coueit
ous of veyn pingis as sume yei
coueitaden/neyr be ye maad idola
tris/as sume of hem as it is wri
ten/ye peple sat to ete ꝗ drinke: ꝗ
yei risen up to plete/neyr do we
fornycacoun as sume of hem didẽ
fornycacoũ: ꝗ yie ꝗ twenty pousã
dis weren deed in o day/neyr temp
te we crist as sume of hem temp
tidẽ: ꝗ pischyden of serpentis/neyr
grucchyeze as sume of hem grucchy
den: ꝗ yei pischidẽ of adisireie and
alle pingis felden to hem in figure
but yei ben writen to oure amen
dinge: into whiche ye endis of ye
worldis ben comẽ yerfore he yat

gesip hit pt he stondip: se he pt he
falle not/ temptacoun make not zou
but mannes temptacoun/ for god
is trewe which schal not suffre zou
to be tempted: a bone pt pat ze mo-
u/ but he schal make wt temptac-
oun: also purvyance. pt ze moun
suffre/ wherfore ze moste der wor-
ye to me: fle ze fro worschyp of
maumetis/ as to prudent men I
speke: deme ze zou silf pt pig pat
I seie/ whepir ye cupp of blessinge
which we bless: is not ye comu-
nynge of cristis blood: & whep ye
breed which we breken: is not ye
takinge of ye body of ye lord: for
we manye ben o breed & o body: alle
we pt taken part of o breed & of oo
cuppe/ seze israel nat ye fleischye/ whe
pir pei pat eten sacrifis ben not
parteners of ye auter: what per
fore seie I pt aping pt is offrid to I

wolis is oony pīg. or ye idol is oony
pmg: but po pīgis pat hepen mē
offren yei offren to deuelis & not to
god/ but ymyle yt ze be maad felo
wis of fendis/ for ze mow not drinke
ye cuppe of ye lord. & ye cuppe of fen
dis/ ze mow not be parteiis of ye
bord of ye lord. & of ye bord of fend
is wheyr we han encuyre to ye lord:
wheyr we be ben stronger pan he: al
le pīgis ben leefful to me. but not
alle pīgis ben spedful alle pingis
ben leefful to me: but not alle pīg
is edifien/ no man seke pat pat is of
his oone: but pat pmg pat is of
anop al pīg pat is seeld in ye bou
cherie ete ze: axinge no pīg for con
science ye erpe & ye pleynte of it. is ye
lordis/ whoosp of hepī men deepip zou
to a soper & ze wolen go: al pīg yt
is sett to zou. ete ze. axinge no pmg
for consaence but whoosp man seip

pis pmg is offird to idolis: nyle ze
ete for hit pt sclyenbide. & for conscience
& I seie not pi conscience: but of an
opir/ but wher to is my fredom de
med of anopir mānes conscience:
pfore if I take part wip grace: wh
at am I blasfemed for pt pat I do
pankinge: pfore wher ze eten or
drinken or don ony opir pmg: do
ze alle pīgis into pe glorie of god
be ze wipoute sclaundre to Jesus &
to hepm iew. & to pe chirche of god:
as I bi alle pmgis plese to alle me
not seknige pt pt is profitable to me:
but pat pat is profitable to manye
men. pat yei be maid saf

Ze my folowers as I am of
crist/ & wip en I pise zou. pat
alle pīgis ze ben mynded of me:
as I bitoek to zou my comandīmē
tis: ze holde/ but I wole pt ze wite:
pt crist is pe heed of eche man/ but

¶ [illegible]

ye heed of ye wōman: is ye man,
& ye heed of crist is god, eche man
ꝑyngc or prosenyngc whāne his
heed is hilid: defoulip his heed, but
eche wōman ꝑyngc or preayngc
whāne hir heed is not hilid: defou
lip hir heed, for it is oon: as if sche
were polled & if a wōman be not
kenerd: be sche polled, & if it is vfo
ul pīg to a wōman to be polled or
to be maad ballid: hile sche hir he
ed, but a man schal not hile his
heed. for he is ye ymage & ye glorie
of god, but a wōman is ye glorie of
man, for a man is not of ye wōmā.
but ye wōman of ye man, ꝑ fore ye
wōman schal haue an hilinge ō hir
heed also for aūgelis, nepeles in pri
ye man is wiry outen ye wōmā, na
pir ye wōmā wiryoutē ye man. ī ye
lord, for wiry as ye wōman is of
man: so ye mā is by ye wōmā but

alle pīgis be of god remeze zou
silf bisenicy it a wōman not hi
lid on ye heed to ꝑhe god: neipu
ye kunde it silf techip vs/ for if a
mā noxt sche long heer: it is schē
schip to hī/ but if a wōman noxt
sche long heer it is gloxie to hir/
for heris ben zouē to hir: for kei
nige/ but if ony man is seyn to be
ful of strijf: we han not such cus
tum. neipu ye churiche of god/ bur
ynig pris ꝛ comaūde. not presinge.
pt ze come to gidxe not into ye be
tire: but in to ye werse first. for wh
āne ze come to gidxe ito ye churiche:
ꝛ here pt dissencōns ben ꝛ in party
ꝛ lene for it bihouey eresies to be:
yet yei pt ben pūed ben openly kno
wen in zou/ p for whāne ze comen to
gidxe nito oon: nous it is not to ete
ye lordis soper/ for wlh eche mā vi
fore takip his soper to ete/ ꝛ oon is

hungry: & anoꝑ is drunken. Wher ye
ze han not houses to ete & drinke: or
ze despisen ye chirche of god. & confou
nden hem ꝑ han noon: What schal I
seie to zou? ꝑise zou: but herinne I
preise zou not for I have taken of
ye lord: ꝑat ꝑing which I have bi
taken to zou for ye lord Ihū ī ꝑe whī
nyzt he was bitrayed: took breed &
dide ꝑank̃ingis & brak & seide take
ze & ete ze: ꝑis is my body which
schal be bitrayed for zou. do ze ꝑis
ꝑing into my mynde also ye cuppe
after ꝑ he hadde soupid: & seide ꝑis
cuppe is ye newe testament in my
blood. do ze ꝑis ꝑīg as ofte as ze schu
len drinke in my mynde. for as ofte
as ze schulen ete ꝑis breed. & schulē
drinke ye cuppe: ze schulen telle ye
deep of ye lord. til ꝑ he come. ꝑ fore
who euere etip ye breed. or drinkip
ye cuppe of ye lord vnworꝑily: he

shal be gilty of pe body & of pe blo
od of pe lord/but preue aman hym
silf: & so ete he of pilke breed. & drike
of pe cuppe/ for he pr etip & drinkip
vnworpily: etip & drynkip dom to hym.
not wisely demyng pe body of pe
lord/ for among zou. manye be sy
k and feble: & manye slepen & if
we demd wisely vs silf: we schulen
not be demed/ but whyle we ben de
med of pe lord. we ben chastised: pr
we be not dampned wt pis world/ p
for my bryren whane ze comen to
gidre: to ete: abide ze to gidre/ if ony
man hungry ete he at hom: pr ze co
me not to gidre into dom/ & I schal
disposse opre pingis whane I come

[illegible]ir of spiritual [illegible]
pingis I nyle pat ze be vnlowe
for ze witen pr whane ze weren he
pen ine. 'yon ze were led gomgr to
wimmb maumetis/ p[illegible] I make

knowen to zou. pat no man spek
in pe spirit of god: seip departinge
fro ihū / & no man may seie pe lord
ihū: but in pe holy goost & dyuerse
graces per ben: but al is oō spirit /&
dyuerse seruisis p̄ ben: but it is al
o lord / & dyuerse worchīgis p̄ ben: but
al is oo god pat worchip alle pīgis
in alle pīgis / & to eche man pe schew
inge of spirit is zouen to profit /
pe word of wisdom is zoueu to oō
bi spirit to anoth pe word of knowīg:
bi pe same spirit / feip to anoth in pe
same spirit / to anoth grace of helpis
in oo spirit / to anopir pe worchīnge
of vertues / to anoth prefecie / to anopir
vip knowīge of spiritis / to anoth: kī
dis of langagis / to anoth expoūnīge
of wordis / & oon & pe same spirit wor
chip alle pese pīgis: departynge to
eche by hem silf as he wole / for as p̄
is o body & hap many membris &

wle membrys of pe body. wlhānne
pei ben manye ben o body: So al
so crist for m o spirit Alle we ben
baptisid into oo body. eip Jewis
eip re hepne. eip seruāntis eip fre:
and alle we ben fillid wip drynke
in a spirit for pe body is not oon
membre. but manye. if pe foot se
ip. for Jam not pe hond Jam not
of pe body not perfore it is not of
pe body. & if pe ere seip. for Jam not
pe ize. Jam not of pe body: not þ
fore it is not of pe body if al pe bo
dy is pe ize wlyere is heryngis & if
al pe body is heringe. wlyc is smel
linge. but nowe god hap sett mem
bris. & echc of hem in pe body. as he
wolde. pt if al were o membre. wlhe
re were pe body. but nowe þ ben
manye membris. but o body & pe
ize may not seie to pe hond. I ha
ue no nede to pi werkis or eft pe

yeed to ye feet: ze ben not mariie
fame to me/but myche more pa
yt ben fepn to be ye lowere mem
bris of ye body: ben more neede
ful/ & yilke yt we gessen to be ye v
worpier membris of ye body: we
zeuen more ondur to hem/ & po
membris yat ben vnonest: hym
more onesse/ for our onest mem
bris hym nede of noon/ but god te
pride ye body. zeuyng more wor
schyp to it to whom it failide: yat
debate be not in ye body/ but yat
ye membris be bisy into ye same
ying eche for op/ & if o membre
suffrip ony ping: alle ye mēbris
suffren ỳ wip/ eip if o membre
joiep alle ye membris joiē ỳ mut
to gid/ & ze be ye body of crist: and
membre of membre/ but god sette
sōmen in ye chyrche. first apostlis.
ye seconde tymie prophetis. ye pridde

...ters. aft ward vtues. aft ward
gifts of helynges. helpyngis. gouer
nalis. kindis of langagis. interp
tacoūs of wordis wheyr alle apost
lis. wheyr alle pfetis. wheyr alle
teachers. wheyr alle vtues. wheyr
alle mē hā gifte of hetynges. whe
yr alle spekē wt langagis. wheyr
alle expoundyn. but sic ze pe betur
gostly zifts. & zit I schewe to zou a
more excellent wey. ¶ F. m. c.
If I speke wip tūgis of mē & of
aūgels. & I haue not charite:
I am made as bras sowndynge
or a cymbal tinkynge. & if I haue pro
fete & knowe alle mysteryes. & alle
kūnynge. & if I haue al fey so pat
I mowe hyllis fro her place. & I haue
not charite. I am nouzt. & if I deyte
alle my goodis to pe metis of po
re men. & if I bitake my body. so
pt I brēne. & if haue not charite. it

yſitep me no pig Charite is pace
it is benigne/charite enuyep not.
it doip not wicknidly/it is not blowe
it is not conceitous.it ſekip not yo
pigis parten his owne/it is not
ſtirid to wrappe/it penkip not yue
le/it joiep not on wickidneſſe:but
it joiep to gode/ it ſuffe it ſuf
fip alle pigis.it bileuep alle pigis/
it hopip alle pigis it ſuſtepnep alle
pigis/Charite fallip neile don/ the
yu pfecies ſchulen be voidid.eyne
lagagis ſchulen ceſſe:eyn ſcence ſ
hal be diſtroied/for apart we kno
wen:& apart we pfecien/ bt when
ne pt ſchal come pt is pfit:pt yung
pat is of party ſchal be avoidid wh-
ane I was alitil child.I ſpak as alitil
child.I vnderſtood as alitil child.I
ponzte as alitil child/but when
I was maad ama:I avoidide yo pi
gis pt weren of alitil child/and we

[illegible] now vp a mynour in derknesse:
but panne face to face/ now I kno-
we of party: but panne I schal ę
knowe as I am knowen/ & now
dwellen feip hope & charite. pese
pre. but pe moo ste of pese is charite/
[illegible] ie ze charite. Fiat. c. xv
[illegible] one ze spiritual pīgis: but
more pat ze prfecien/ & he pt spekip
[illegible] tīge: spekip not to men but to
god/ for no man herip/ but pe spi
rit spekip mysteries/ for he pt pro
fecip. spekip to men to edificacōn.
& monestīgo & cōfortīnge/ he pat
spekip in tīge: edifiep hīself/ but
he pt profecip edifiep pe churche of
god/ & I wole pt ze speke in tīgis:
but more pat ze profecie/ for he pt profe
cip: is more pan he pt spekip in
langagis/ but peraūtur he ex-
poūne pt pe churche take edifica-
cōn/ but now bryden if I come to

zou & speke in langages: what
schal I profite to zou: but if I speke
to zou: eyp̃r in reuelacoũ. eyp̃r in
sciencie. eyp̃r in profecie. eyp̃r ī teching.
for po pīgis pt ben wipouten soule.
& zeuen voices: eyp̃ pipe eyp̃ harpe.
but po zeuen distinccoũ of soundīg-
gis: hou schal it be knowen pat
pat is siīgī. eyp̃ pat is trumpid.
for if a trumpe zeue an vncerteyn
soũ. who schal make hīself redy to ba-
telle: so but if ze zeuen an opē wo
zd bitaīge: hou schal pat pat is
seid be knowen: forze schulen be
spekīnge in veyn/ p̃ ben manye
kyndis of langagis in pis world:
& no pīgis wipouten voice/ bt if
I knowe not pe vertu of a voice: I
schal be to hīm to whom I schal spe
ke a barbarik/ & he pat spekip to
me. schal be a barbarik/ so ze for
ze ben louīes of spiritis seke ze pt

ye be plenteuous: to edifiacion noū of
ye chirche / ¶ ꝑfore he ꝑ speiap ī la
gnage: preie ꝑ he expoune / for if I
preie in tige: my spirit preiep / myn
ūdirstondīge is wip oute fruit. ¶ whī
paume. ¶ I schal preie ī spirit: I schal
preie ī mynde / I schal seie salm in
spirit: I schal seie salm also ī mynde
for if you blessist ī spirit: who fil
lip ye place of an ydiot / you schal
he seie amē on pi blessīge: for he
wot not what you seist: ¶ for you
wist wel pankīgis: but anopir
man is not edified / I panke my
god: for I speke ī ye lagnage of alle
zou / but ī ye chirche I wole speke
fyue wordis ī my witt. pat also I
teche opire men. pan fyue ~~wordis~~
~~in tige~~ / poisand of wordis ī tige /
bipiren uple ze be maad childre in
witis: but ī malice be ze childre /
but in witis be ze parfyt / for in ye

lawe it is written / þt in oþe tingis :
in oþe lippis. ⁊ schal speke to þis þe
ple. ⁊ neiþ so þei schulē here me.
seiþ þe lord / þ for̄e lāgingis ben ito
tooken not to seiphul men: but to
men out of þe seip / but þ seiness ben
not to mē out of þe seip. but to seip
ful mē / þ for̄ if al þe chirche come to
gider into oon. ⁊ alle men speken
in tingis. if idiotis eiþ mē out of þe
seip entre. wiseþ þei schulē not seie.
what bē ȝe wode. but if alle mē þro
fetien: if oniþ vnseiphul man entre:
or idiot entre. he is conuicte of alle. he
is wisely demed of alle / for̄ þe hid
pigis of his herte ben knowen / and
so he schal falle doun on þe face. ⁊ ado
al worschipe god / ⁊ schewe vnto þt
god in is ȝou / wiser pāne bretheren:
whanne ȝe comē to gider: ech of ȝou
haþ a salm: he haþ teching. he haþ
apocalips he haþ tunge. he haþ ey

Wilsnynge: alle pīgns be per don to
edificacoñ | wheř anā spekap ī tūge:
bi tweyn men cipir pre at pe moost.
Ꝑ by partes. pt oō interpīte, but if
ꝑ be not an interpīto: be he salle ī
pe chirche, Ꝑ speke he to hī silfi Ꝑ to
god, pfetis tweyne or pir sere: Ꝑ opē
wisely teine, but if onp pīg be sche
wid to alitter: pe forine be stille,
for ze nou profene alle eche bi hī
silf: pt alle mē serue. Ꝑ alle monestē
Ꝑ pe spiritis of pfetis: ben suget to
pfetis for wīh god is not of discrna
oñ. but of pces, as in alle chirchis
of holy men I teche, wīnē ī chir
chis. be stalle, for it is not suffird
to hē to speke: but to be suget as
pe lawe seyp, but if pei wolen onp
ping leine: at hom are pei her ho
usbondis, for it is a foul pīg to a
wōnā to speke in pe chirche, whe
pir of zou pe word of god cam forp:

or to zou aloone it cam: ¶ Whom
man is seen to be aprofete or spir
ituel: knowe he po pīgis pt I write
to zou for po ben pe comaūdemēts
of pe lord / ¶ if ony man ūknowip:
he schal be vnknowē / ÿ fore bripē
louie ze to preac: ¶ wyle ze forbede
to speke in tūgis / but be alle pīg
is don oneſtip ¶ by reule ordre ī zou.

Brepen I make pe ¶ Fo. c.
gospel knowen to zou. wlyi
che I yaue pchid to zou. pe wlyich
also ze yan takē / ī wlyiche ze stōdē.
also by wlyiche ze schulē be saued
bi wlyiche reson I yaue prechid to
zou if ze holdē: if ze yan not bilee
ued idely / for I bitook to zou at pe
bigynnīge. pt pīg wlyiche also I ya
ue resseyued. pt crist was ded for
oure synes. bi pe scripturis. ¶ pt he
was biried. ¶ pt he wos azen in pe
pridde day after scripturis. ¶ pat he

was seyn to cefas. & aft' yele pīgis
to enlenenc/ afterward he was seyn
to mo pan fyue hūdrid brīpen to
gidre: of whiche mány lyuen zit:
but sōme ben dede aft'ward he
was seyn to iames. & aft'ward to
alle ye apostlis & last of alle he
was seyn also to me: as to a deed
born child for I am ye lesse of apost
lis. pt am not worpi to be clepid a
postle: for I pursued ye churche of
god but by ye grace of god I am pt
pīg pt I am/ & his grace was not
void in me/ for I traueilide more
plenteiously pan alle pei/ bt not
I: but ye grace of god wip me/ but
whepī I or pei so we han prechid:
and so ze han bileued/ & ȝif auch is
pchid pt he roos azen fro deep: how
seyn sōmen among zou pt ye resīg
azenrisig of deed men is not: & ȝif
ye azenrisyngc of deed men is not:

neiꝗ arst wos azen fro deep: if
wos not. oure preachinge is veyn. ou
re fap is veyn / & we ben foundē fals
witnessis of god / for we han seid wit
nessinge azens god. pt he rysd arst
whom he rysde not. if deed men rysen
not azen. nam arst wos azen / and
if arst wos not azen. oure fap is vey
& zitte ben i zoure synes / & panne
yei pt han died in arst. him perischid
ch in pis lyf oonly we ben hopinge
in arst. we ben more wrechis pā
alle men / but now arst wos azē fro
deep: pe firste fruit of deed men / for
deep was by a man: & by a man is
azenrisinge fro deep / and as i adam
alle men die: so in arst alle men schu
len be quykened / but echie man i his
ordre / pe firste fruit arst / afte warde
yei pt ben of arst / pt bileueden i pe
comynge of arst / afterward an ende.

Whanne he schal bi talke pe kingd̄
to god & to pe fadur: Whanne he
schal avoide al princhode & pow
& vtu but it bihoriep hi to regne.
til he putte alle his enemyes vdur
his feet & at pe last deep pe ene-
myc schal be distried for he hap
maad suget alle pīgis vdur his
feet / & whānne he seip. alle pingis
ben suget to hī. wipoutē doute
out taken hī par sugettide alle pī
gis to hī / & whānne alle pīgis ben
suget to hī: pānne pe sone hī silf sc-
hal be suget to hī. pat made alle
pīgis suget to hī. pat god be alle
pīgis in alle pīgis / ellis what sch
ulen pei do par ben baptisid for de
de men: if m no wise deed mē risen
azen, wherto ben pei baptisid for he
& wherto ben we in peril every
our echc day j die for zoure glorie
bryden: whiche glorie j have & ark

thyn oure lord/ is affter man ¶ ha-
fouzte to bechs at effesie. what
ꝑfitip it to me if dead men risen not
azen. ete we ¶ drinke we for we sh-
yulen die to morowe. nyle ze be dis
seyued/ for yuel speches distroe go-
ode pelpis/ awake ze iuste men: ¶
nyle ze to synne/ for sumē hyan ignio
rauūce of god: but to reisence ¶ speke
to zou/ but summan seip/ hou shulē
rede men rise azen. or in whyat ma-
nere body shulē pei come ūbiste
man pr̃ pung pat pou sowist is
not quikened: but it die first and
pat pīg pr̃ pou sollist. pou sowist
not pe body pat is to come/ but a
nakid corn as of whete or of sum
opur seedis ¶ god zeuey to it a bo-
dy as he wole: ¶ to eche of seedis a
propre body. not eche fleshe is pe
same fleshe: but oon is of men.
noꝯ is of bestis. anoꝯ is of bridd-

nuoy is of flesshis & heuenly bodi
es ben: & erpely bodies ben but oo
glorie is of heuenly bodies: & nuoy
is of erpely nuoyr derknesse of pe
sunne. nuoyr derknesse is of pe mo-
ne: & nuoy derknesse of sterris & a
sterre dyuersiy fro a sterre i derknes
se. & so pe azenrisynge of dede men
it is sowe in corupcoun: it schal risen
vncorupcoun it is sawe in vnoblete:
it schal rise in glorie it is sowen in
infirmyte: it schal rise in vertu it is
sowen a bedily body it schal rise a
spiritual body as it is writen pe fir-
ste man Adam was made into a sou
lyuynge: pe laste Adam into a spirit
quykenynge but pe firste is not pat
pat is spiritual: but pat pat is bedily.
afterward pat pat is spiritual pe firste
man of erpe: is erpely pe seconde ma
of heuene is heuenly such as pe erpe
ly man is: such ben pe erpely men

& suche as ye heuenly man is: suche and
ben ye heuenly men persone as we
han born̄ ye ymage of ye erpely mā:
here we also ye ymage of ye heuenly
vrynen I seie vis þīg þat flesch and
blood: mow not weelde ye kyngdom
of god/ neþ̄ corrupcoū schal weelde ū-
corrupcoū. lo I seie to zou priyuyte of
heuenly þīgis & alle we schulen rise
azen: but not alle we schulen be chan-
gid in a moment in ye twynklynge
of an ize in ye laste trumpe/ for ye
trumpe schal sounne: & dede men schu
len rise azen wiþoute corrupcoū. &
we schulē be changid for it behouey
þis corruptible þīg to clope vncorrup
coū/ & þis deedly þīg to putte alwey
vndeedlynesse/ but wheanne þis ded
ly þīg schal clope vndeedlynesse: þā
ne schal þis word be don þt is writen/
dey is sopen up in victorie/ dey where
is þi victorie: dey where is þi þīne:

but ye prickie of deep.is synne / & ye
vtti of synne.is ye lawe / but to we
yankings to god.yt zaf to vs vic-
torie by oure lord ihesu crist / ¶ for my
derlings bryden be ze stedfast and
vnmouable. benige pleiteuous in
werk of ye lord euermore witing
yat zoure traueile is not idil in ye
lord. ¶ ye sixteynye chapitre //
[illegible]ut of ye gadrings of monere
[illegible] yat ben maad to seynts. as
[illegible]ordeynede in ye chirchis of galaye
so also ze o day in ye woke / eche of zou
keepe at hym silf. kepinge yat yt pleesy
to hym: yat whanne I come: ye gadring
is be not maad / & whanne I schal be
present: whiche men ze preuen I schal
sende hem bi epistlis to bere zoure
grace unto ierlem / yt if it be worpy.
yat also I go: yei schulen go with me
but I schal come to zou. whanne I
schal passe by macedonye. for whyy

I schal passe by macedonye. for peu-
venture I schal dwelle at zou. or al-
so dwelle pe wynter: pat ze leder me
whidre eiere I schal go/ & I wole not
now se zou in my passinge/ for I ho-
pe to dwelle wip zou awhile: if
pe lord schal suffre but I schal dwel-
le at effesie til to whitsunnid/ for agy-
er dore & an open is opened to me:
& manye aduersaries/ and if tynio
pe come: se ze pat pe wip oute drede
wip zou for he worchip pe werk of
pe lord as I/ þ fore no man dispise
hi but lede ze hi forp i pees: pat he
come to me/ for I abide hi wip bryn
but bryen I make knowen to zou:
of appollo. pat I prede hi myche: pat he
schulde come to zou wip bryne/ bu
it was not his walle to come now/
but he schal come: whanne he schal
have leiser/ walke ze & stonde ze in
pe fay: do ze manly & be ze comforted

in pe lord/ & be alle zoure pīgis dou
in charite & bryden I biseche zou. ze
knowe pe hous of stephā pe bōnā.
& of fortunat & acaica/ for pei be pe
firste frutis of acaie. & into ministre
tre of seynts. pei han ordeyned he
silf. pt also ze ben subgetis to such/
& to eche wordīge to gode & trauc
linge/ for I haue zore in pe presence of
stephan. & of fortunati & acaych: for
pei sullide pt pīg pt sullide to zou/ for
pei han refreshid boye my spirit
& zoure. pfore knowe ze he pat be
siche maie men alle pe dignitis
of asie greten zou wel aquila &
prisca greten zou wel in pe lord
wip her houslp chirche gretē zou wel
che in pe lord: at pe whiche also I
am herbergowid alle bryrē greten
zou wel. grete ze wel to gedre i holy
cos my gretinge by poulus hond/
if oīy man louep not oure lord ih

arth: be he auld marmeyd yt is
in ye compynge of ye lord. ye grace
of oure lord ihū crist: be wip you/
my charite. be wt yu alle in crist ihū
oure lord amen. Here endip ye .1.
pistle to corinthis: & bigynnep ye
.2. to ye corinthis

After penaunce don: paul wri
tip to corynthis a pistle of co
nfort. & to make up titus & he pusip
hem & exortip to betire pingis & sche-
wip yat yei weren made sory: but
amendid. Here endip ye pistle .1. &
.2. Paul apostle of ihū crist.
bi ye wille of god. & thy
mope broyr: to ye chirche
of god yt is at corynthy.
wip alle seyntis yt ben in achye. grā
ce to you. & pees of god oure fadir.
& of ye lord ihū crist/ Blessid be god
& ye fadir of oure lord ihū crist: fadir
of merciis & god of al comfort wich

conforteth vs in al oure tribulacoũ.
yat also we moũ conforte hẽ. ꝑ vẽ
in al diseese. by ye monestinge bi whi
che we ben monested of god/ for as
ye passioũs of crist bẽ pleẽtous i vs:
so also bi crist oure conforte is pleute
ous/ & whepir we ben in tribulacoũ
for youre tribulacoũ & help/ eꝗ
we ben conforted for youre conforte/
eꝗr we ben monested for youre mo
nestinge & helpe/ whiche worchip in
you ye suffringe of ye same passioũs
whiche also we suffren: ꝑ oure hope
be sted for you/ witinge ꝑ as ye bẽ fe
lowis of passioũs: so ye schulen be
also of conforte/ for bri ꝗen we wolen
yat ye wite. of oure tribulacoũ yat
was don in asie/ for oũ mãnere we
were greued oũ mycht: so ꝑ it noiede
vs zhe to lyue/ but we in vs silfly
adde answer of dey: ꝑ we trust not
in vs but in god ꝑ reisip deed men/

which ye wyrcke vs. & wyll sey so gre
te perelis: unto whom we hope also
yt ye schal wyrcke: while also ye hel
pen in pier for vs/ pr oti pe pl oones
of mony faces: oft pr zeuynge. pr is
in vs. panegris be dou for vs by ma
nye men to god/ for oure glorie is pis.
pe witnessinge of oure conscence/ pt
in simplenesse & clennesse of god. &
not in fleshly wisdom: but in pe gre
of god. we lyuede in pis world. but
more plenteously to zou/ & we write
not opre pingis to zou: pan po pat
ze han rad & knowe/ & I hope pat
into pe ende ze schulen knowe: as
also ze han knowe vs a party/ for
we ben zoure glorie: as also ze ben
oure in pe day of oure lord ihū crist/
& in pis trustinge I wolde first co
me to zou: pr ze schulde have pe se
conde grace/ & passe by zou into ma
cedonye: & eft fro macedonye come

to zou. & often be led into Jude but
Wylliame I wolde pis yung: Wyser I vse
de vnstidfastnesse: wapu po pīgis pt
I peuke: I peuke ast pe Heaches: pat at
nye. be it is. & it is not but god is tre
We. for our word pt is at zou is. & is
not is not pīne/ but is. is in it/ for wly
hym art pe sone of god. Wyche is pī
chid among zou bi vs. bi me & Silua
and thy mothe. pī was not in hī is
& is not. but is. was in hī/ for wlyp
hou manye cūe ben bihestis of god:
in pilke is ben fulfilled/ & pīfore we
seien amen to god: to oure glorie/ lo
yely it is god pt confeirmep vs wip
zou in crist/ & pe wyche god anoyn
nde vs. & wyche marlude vs. & zaf ey
nest of pe spirit in oure herte for
I calle god to witnesse azens my
soule: pt I sparynge zou nam not o
ner to corpnthe, not pt we be lordis
of zoure fay: but we ben helpers

of your joie/for porour vileue ye cō
Iordepuede pis capitulum. xvi. c. Mulier
pig at nue: pt I schulde not co
nue etilloone in heuynesse to you/
for if I make you sory: who is he pt
gladip me: but ye pat is sorowful
of me/ & pis same pig I wrot to you.
pat whanne I come: I hane not soro
we on sorowe. of pe whiche it behoo
uep me to hane joie & I truste i you
alle: pt my joie is of alle you/for of
mypche tribulacoū & anguisch of hyte:
I wrot to you by manye teris/not pt
ye be sory: but pt ye wite. whit chan
te I have more pleniteuously in you
for if onp man hap made me sorow
ful: he hap not made me sorowful
but apart. pt I charge not you alle
pis blamynge pt is maad of manye:
sufficip to hī pt is such oon/so pt azen
ward ye rap forzeuen & cōforte/lest
pt peauenture he pt is such amaūc

wrau: be sopen vp by more greet
beupnesse for whiche ymg I bise
che zou: pt ze confirme charite to
hi for whyp perfore I wroot pis:
pat I knowe zoure proofi. whych
in alle pigis ze ben obedient / for
to whom ze han forzoven ony pig.
also I have forzoven / for I pt pat
I forzaf. if I forzaf ony pig. have
forzoue for zou in pe ysoone of
crist / pt we be not disceyued of sa
tanas / for we knowen his poure
11. 18 / but whanne I was comen to tro
ade for pe gospel of crist. & door
was opened to me in pe lord: I
hadde not reste to my spirit. for I
fond not my broper / but I sede
to hem fair wel: & passide into ma
cedonye / & I do pankingis to god.
pt euere more makip vs to have
victorie I crist ihū: & schewip vi vs
ye odour of his knowinge in cri

place/ for we ben pe good odour
of crist to god/ among pese pr̃ vẽ
maad saas: & among pese pat
perisshen/ to oře sopely odour of de-
ep into deep: but to oure we bẽ
odour of lijf into lijf/ & to pīgis
who is so able: for we ben not as
many pr̃ton avoutrie by pe wo
rd of god: but we speken of den
nesse as of god bifore god ī crist
Eggynne we ř̃ore agyn
eftsoone to preise vs silf:
or whep̃ we neden as sum̃ pis-
tis of preisinge to zou or of zou:
ze ben oure pistle writ̃ in oure
yerts: which is knowen & red
of alle men/ & maad open for ze
ben pe pistle of crist: mynystrid
of vs/ & writ̃ not wip enke: but
bi pe spirit of pe lyuynge god/
nor in stoonẽ tablis: but ī fle-
ly tablis of herte/ for we hā such

pele

.L.

trust vs ariſt to god. not yat we be
ſufficient to penke ony ping of vs
as of vs: but our ſufficience is
of god/ wyche also made vs able
mynyſtrs: of ye newe testament:
not vi lettre but vi ſpirit for ye lette
ſleep but ye ſpirit quikeneth. & if ye
mynyſtracoū of deep written be let
tres in ſtones: was in glorie so yt
ye children of israel myzten not vi
holde unto ye face of moises: for
ye glorie of his cheer. wyche was a
voided. how ſchal not ye mynyſtra
coū of ye ſpirit be more in glorie:
for if ye mynyſtracoū of dampna
coū was in glorie: mych more ye
mynyſtre of rightwiſnesse is plēte
uous in glorie/ for neipr yt yat
was deer: was glorified in yis
part for ye excellent glorie. & if yt
yt is avoided was vi glorie: mych
more yt yt dwelliy ſtille is ī glorie/

perfore we p̄ han fuch hope: vfen
mypche trift/ & not as moises leide
a veil on his face: pat pe childrē of
israel schuldē vnholde into his face/
whiche veil is avoided; but pe wit
nes of hem ben aflonched for into
pis day pe veil in redinge of pe old
te testament dwellip. not schewid.
for it is a voided in crist/ but into
pis day whānne moises is rad: pe
veil is put on her hertis/ but whā
ne israel schal be conuērtid to god:
pe veil schal be don awey/ & pe spi
rit is pe lord/ & where pe spirit of pe
lord is: pere is fredom/ and alle we
pat wt opē face sen pe glorie of pe
lord: ben trasfigurd into pe same ij
image fro clarieffe unto clarieffe
as of pe spirit of pe lord. iiij

Therfore wey pat han pis ad
mynistracōn after pis p̄ nes
han gotten mercy: faile we not. But

do we auey ye p̄uy. yīgis of sīha
me. not walkinge in sutil gile. ne
yir doinge auoutre in ye word
of god. but in sīhe cleinge of ye tru
ye/ commendinge vs silf to eri co
scence of men. bifore god for if al
so our gospel is keued. in pese pt
perisschen it is keued in whiche god
hap blyndid pe vnscrupfiul men of
pis world pat pe lizteinge of pe
gospel of pe glorie of crist. whiche
is pe ymage of god schyne not/
But we preyen not vs silf. but our
lord ihū crist. & vs zoure seruantis
bi ihū/ for god pt seide lizt to schyne
of derknesse he hap zeue lizt to ou
re hertis to pe lizteinge of pe scie
ce of pe deernesse of god ī pe face
of ihū crist/ & we han pis treseur
in erpen vesselis. pt pe worpinesse
be of goddis vtu. & not of vs/ ī alle
yīgis we suffren tribulacoū. but we

of

ven not angrid/ or anoied/ we
ven made poore: but we lacken no
thing/ we suffren persecucion: but
we ben not forsaken/ we be made
low: but we be not confondid/ we
ben mat dou: but we perischen not/
and eñ more we beren about pe de-
ing of ihū in oure body: pt also pe
lifiof ihū be schewid in oure bodi
es/ for eñemore we pt lyuē. be takē
into deep for ihū. pat pe lif of ihū:
be schewid in oure deedly fleischy/ þ
fore deep worchip in vs: but lif in you/
And we han pe same spirit of feip.
as it is writen I haue bileued: for
wherche þing it is spoken/ & we bile
uen: wherfore also we speken/ witing
pat he pt reisid ihū: schal reise also
vs wip ihū. & schal ordeyne wt you
& alle þingis for you pat aplenteuo
grace vp manye panlingis: be plēte
uous into pe glorie of god/ for which

ynge we faile not/ but pouz oure
vttir man be corrupted. nepeles pe inne
man is renelyd fro day to day/ but
pat lizt pig of oure tribulacoun. pt
lastip nouz but as it were by a mo-
ment worchip̄ vs oū meire ane
uerlastinge bnyn̄ unto pe lyzne esse
of glozie/ whyle pt we bihold̄e not
po pīgis pt ben seyn/ but po pat be
not seyn/ for po pīgis pt ben seyn:
ben but durīge for a schort tynne/ bt
po pīgis pt ben not seī: be ēnlastīge/

And we witen. pt if b. c.
oure erpely hous of pis dwel
linge be dissolued. pt we han abu
dinge of god. an hous not maad
by hondis: euerlastīge in heuenes/
for wih in pis pīgi we mournen. couet
tinge to be clopid aboue. wip oure
dwellīge whiche is of heuene/ if ne
peles we ben fōnden clopid: & not
nakid/ for wih we pt ben in pis tm

bernade: sorowen wipine: & ben ye
uyed for pt we wolen not be spouid:
but be clopid aboue: pt ye alle pingi
pt is deedly: be sopen up of lyf/ but
who is it pt maky vs unto ye same
ping: god pat zaf to vs. ye crucifi of
ye spirit/ perfore we ben hardy algi
ns & wite pat ye whyle we ben ī pis
body: we gon in pilgrymage fro ye
lord/ for we walken by fay: and not
bi clere sizt/ but we ben hardy & han
good wille. more to be in pilgrymma
ge fro ye body: & to be pesent to god
and pfore we stryuen. whey aly sent
whepir pesent: to plese hī/ for it bihoo
uep vs alle to be schewid bifore ye tro
ne of crist/ pt eily man telle ye propre
pīgis of ye body. as he hap doui. epir
good epir yuel/ perfore we witinge
ye drede of ye lord. cōsellen mē: for
to god we ben open/ & I hope pt we
ben open also in zoure consiencis we

commenden not vs silf eftsoone to yu.
but we yeven to yon occasiōn to ha
ue glorie for vs, par ye have to hem
par glorie in ye face: & not in peher
te/for cipir we by mynde passen to
god/cipir we ben sobre to yon for pe
charite of crist dryuep vs/gesinge
pis pig. pt if oon diede for alle: pā
ne alle weren deede/& crist diede for
alle/par pei pt lyuen. lyue not now
to hem silf. but to hī pt diede for hē
& roos azen/per fore we fro pis tyme.
knowen no man after pe fleisch/po
ur we knowen crist after pe fleische:
but now we knowen not/ȳ fore if o
ny newe creature is in crist: pe ool
de pingis ben passid/& lo alle pingis
ben of god/wiche reconsilide vs to
hī bi hīself crist: & yaf to vs pe seruy
se of reconsiliīge/& god was in crist.
reconsilinge to hī pe world: not rec
tynge to hem her giltis/& puttinde in

vs: ye word of reconsilinge/ yer fore
we vsen message for crist: as if god
monestip bi vs/ we bisechē for crist:
be ze reconsilid to god. god ye fa
dir made hīt synne for vs. yt is sacri
fise for synne/ whiche knew not syn
ne: yat we schulden be made rightwis
nesse of god in hīt

it we helpinge monesten: . A .
yat ze resceyue not ye grace
of god in veyn/ for he seip/ in tyme
wel plesynge I have herd yee: and
in ye day of helye I have helpid yee
lo now ay tyme acceptable: lo now
a day of helye/ zeue we to no mā oure
offencion. yt oure seruyse be not re
preued/ but in alle pīgis zeue we vs
silf as ye mynystris of god. in my
che pacience. in tribulacions. in ne
dis in angwisans. in betingis. ī pri
sons. in discencions wyp̄me. ī tumul
tis. in walkingis. ī fastingis. ī chastite

in kunnynge. in long abidinge. i liuet
nesse in pe holy gost. i charitee not
feynied i word of trupe in pe vtu of
god by armeris of rightwisnesse. to
pe rightihalf. on pe lifthalf bi glorie
& vnobley by yuel fame & good fa
me as disseyueris & trewe men as
pei pr ben vnknowen: & knowen
as men drynge: & lo we lyue as di
ascid & not mard dead as scorgi
ed: euermore joyynge as hauynge
nede: bier malynge manye riche
as no pīg hauynge: & weldinge
alle pīgis/: lyze corinthis oure mo
uip is open to zou/ oure herte is a
langid/ ze ben not angwisschid i vs:
but ze ben angwischid in zoure en
wardnessis & I seie as to sonis ze
han pe same reward be ze alargid/
Pyle ze bere pe zok wip vnferpfiul
nesse/ for what ypynge of rightwisnes
nesse wip wicchidnesse. or what fe

lowschip of ligt to derknesse/ & wiht
acordinge of arist to belyal. or what
part of feipful: wip vnfeipful and
what consent to pe temple of god
wip maumetis/ & ze ben pe tem
ple of pe lyuynge god: as pe lord
seip for ȝ schal dwelle in & ȝ schal
walke among hem/ & ȝ schal be god
of hem/ & pei schulen be a peple to me
for which pingis go ze out of pe mid
dil of hem: & be departid seip pe lord
& touche ze not vnclene ping. & ȝ sch
al resseyue zou/ & ȝ schal be to zou
into a fadir: & ze schulen be to me
into sones & doutrus seip pe lord
herfore hauynge
moost derwordis pe vnpiri. we
pat han pese bihestis: deuise vs fro
al filpe of pe fleischis of pe spirit
dowynge holynesse in pe drede of god/
make ze vs. we han hurt no man/
we han apeired no man. we han

vigilid no man/ I seie not to zou
condempnyng/ for I seide biforе pt
ze ben in zoure hertis: to die to gi
dre & to hyue to gidre/ myche trist
is to me anentis zou: myche glo
rie is to me for zou/ I am fillid wit
comfort. Iam plentiouis in ioie.
in al oure tribulacoun/ for whanne
we weren come to macedonye: ou
r flesch hadde not reste: but we
suffriden al tribulacoun/ wipoute
forp fizhtis & dredis wipinne/ but
god pt comfortip meke men: cou
forte vs in pe comyng of titus &
not oonly in pe comyng of hi: but
also in pe comfort bi whiche he was
comfortid in zou/ tellinge to vs
zoure desire zoure wepinge: & zou
re loue for me: so pt I ioie more/
for pouz I made zou sorp in epistle:
it rewip not me pouz it reswide/ se
inge pt pouz pilke epistle made zou

sorry at am ouer: nolle I haue joie
not forze ye were made sorowful. but
for ze were made sorowful to pe
nance/ for why ze ben made sorp
after god. pt in no pig ze suffir pe
rement of vs/ for ye sorowe pt is
after god: worchip penance into
sikerhed hele/ but sorowe of pe wo
rld. worchip deep/ for lo pis same pig
pat ze ben sorowful after god: how
mych ze bisynesse it worchip in zou.
but defendige. but indignacoun. but
drede. but desire but loue but veem
ce/ in alle pigis ze han zouen zou
silf. to be vndefoulid in pe cause/
pforepouz I wrot to zou: I wrot
not for hi pt did pe yniure/ neq
for hi pat suffirde: but to schewe
oure bisynesse whiche we han for
zou bifore god/ perfore we be comf
forted. but in zoure comfort more
pleuously/ we joiede more o pe

joie of hte: for his spirit is fillid of al
le zou/⁊ if I gloriede onp pīg aucatus
his of zou: I am not confoūdid/ for as
we han spoken to zou alle pīgis: so
also oure glorie pt was in hte. for
his spirit is maad trupe/ and pe in
wardnesse of hī be more pleuteuous
ly in zou/ wlhiche hap in mynde pe
obedience of zou alle: hou wip dre
de ⁊ treublynge ze resseyueden hī/
I hane loie pat I alle pīgis I trste
in zou.

pe eizte chapitre//

ne bripre we make knowen
to zou pe grace of god: pat is
zouē in pe churchis of macedonye/
pat in mychie assayinge of tribula
coū: pe plente of pe zoie of hē was
⁊ pe hizeste poueree of hē: was plē
teuous into pe richeffis of pe sym
plenessis of heu/ for I beere wittnes
singe to hē: aftē myzt ⁊ abouc myzt
yea were wilful/ wip mychie mouch

tunge biseechynge vs ye grace & ye co
mynge & ye mynystryng: yat is
maad to holy men/ & not as we ho
pide: but yei zauen hem silf first to
ye lord afterward to vs. by ye wille
of god/ so yt we preyden tite. yat as he
bigan: so he perfourme in zou yis
grace/ but as ze abounden in alle yīg
is. in feip & word & kunynge. & al bi
synesse. more oui & in zoure charite
into vs: yat also in yis grace ze abou
de/ I seie not as comandīge: but by
ye bisynesse of opire men. approuynge
also: ye good wit of zoure charite:
& ze witen ye grace of oure lord ihū
crist. for he was maad nedy for zou
whānne he was riche: yt ze schuldē be
maad riche bi his nedynesse/ & I zeue
counseil in yis yīg/ for yis is profitable
to zou. yat not oonly han bigūne to
do: but also ze bigūnen to have wil
le fro ye forumer zeer/ but now ful fille

ȝe in deꝛ / þat as þe disaꝛmoun of
wille is redy: so be it also of par-
fourmynge of þat þ̃ ȝe han / for if
þe wille be redy: it is accepted after
þat it hap. not aff' þ̃ it hap not / 7
not þ̃ it be remyssiõ to oȝ̃e men:
and to ȝou tribulacõ / but of ce-
uenesse in þe ꝓsent tyme: ȝoure
haboundãce fille þe myssese of hẽ /
þat also þe habouãdãce of yem. be
a fillinge of ȝoure myssese / þ̃ euenes-
se be made: as it is writen / he þat
gadꝛide myche: was not encresid /
and he þ̃ gadꝛide lytl: hadde not
lesse / 7 ȝe do þankings to god þ̃ ȝaf
þe same bisynesse in þe herte of tite /
for he resseuede exortacõ or monest
inge but whãne he was bisier: vi
his wille he wente forp to ȝou. and
we sentten wip hẽ a brop̃r. which
ꝓsinge is in þe gospel vp alle dis-
cipls / 7 not oonly: but also he is ex-

II. Corinthis

ned of churchis. pe felowe of our pil
grymage unto pis grace pt is mynyy
stred of us to pe glorie of pe lord. & to
oure ordeynned walle/ech cusinge pis
ynig. pat no man wanne us. in pis
pleinte. pt is mynystred of us to pe
glorie of pe lord/ for we puruey en
goode pigis. not only bifore god.
but also bifore alle men/ for we sen
ten wip hem also oure bropn: wip
we han preued in manye pigis of
te. pat he was bisy. but now mydie
bisier: for mydie trist in zou/ cip for
ite pt is my felowe & helper i zou.
cip oure bripen apostlis of pe chur
die of pe glorie of crist/ pfore sche
weze unto hem in pe face of chur
chis: pt schewinge yat is of zoure
charite. & of oure glorie for zou//
of of pe mynysteric. [ii. c.
pat is made to hely me: it
is to me of pleite to write to zou/

for I knowe your wille: for pe whi
che I haue glorie of you amongis ma
cedonyes/ for also Achaye is redy fro a
yer passid: & your loue hap stird fol
wynge/ & we han sent brynne. pt pis
pīge pat we glorie of you: be not a
voidid in pis party/ pat as I seide ye
be redy/ leste whanne macedonyes
comen wip me. & hynde you vnredy.
we be schamed. pt we sey you not
in pis substance/ pforze I gesse nesse
sare to pise bynpen: pt pei come bifore
to you/ & make redy pis bilyzt bles
singe to be redy: so as blessinge & nt
as auarice/ for I seie pis pīge he pt
sowip scarsly: schal also repe scarsly
& he pat sowip in blessingis: schal al
so repe in blessingis/ eche man as he
ordeynide in his herte: not of heuynes
se or of nede/ for god loueb a glad ye
rie/ & god is mayzty to make al grace
abounde in you/ pt ye in alle pīgis e

ſie more. hauc al ſufficience. & abonde
in al good werk as it is writē he deli
de abrood. he zaf to pore mē: his rigt
wilnesse dwellip wipouten ende. And
he pt mynistrip seed to pe sowere. ſe
hal zeue also breed to ete. & he schal
multiplie zoure seed. & make mych
pe encresinge of fruytis of zoure rigt
wilnesse. pt in alle pīgis ze maad ri
che. were plenteuous in al symple
nesse. which wordchip bi vs. winge
of panknīgis to god. for pe mynisteri
e of pis office. not oonly fulfillip po pīg
is pt ſulfillip to holy men. but also mul
tiplieb many pīgis to god. bi pe p̄
uynge of pis mynysteric. which glo
rifien god in pe obedience of zoure lin
ouleschīge in pe gospel of crist. & i sym
plenesse of comynyca ncoū to hem.
& into alle. & in pe bisechīge of hem
for zou. pat desiren zou for pe excellēt
grace of god in zou. & do panknīgis

to god of ye zift of ihū par man not
nd zuy silf. ¶ Ye teeld
woul biseche zou. by ye myl
nesse & coftnesse of crist/ which in
ye flesh am nesse among zou: & I
absent trste in zou/ for I prese zou:
pat leste I pſent be not boold by
ye trst in wiche I am gessid to be
boold into sinne/ pat demē vs: as
if we wandrē aft' ye flesch/ for we
walkinge in flesch: fiten not
aft' ye flesch/ for ye armins of
oure kinrthode ben not fleschly:
but mirzty bi god to ye distruccion
of strengis/ & we distrē conseilis.
& al hizness pat hizey it silf azens
ye sience of god: & drynen into c
cautiste al ūdirstondinge into ye ser
vise of crist/ & we han redy to vēge
al vnobedience: whanne zoure obe
dience schal be fillid/ seze ye pīgis
pat ben afer ye face/ if ony man.

trusty to hym self.
^ pat he is of crist: penke he pis
^ pung eft aucentis hym self/ for as he
is christis: so also we/ for if I schal
glorie onp pig more of oure po-
wer. Whiche pe lord zaf to vs into
edifyynge. & not into distruccoun:
I schal not be schamed but pat I
be not gessid. As to fare zou vi epis-
tlis. for pei seie. pat pe epistlis be
grevous & stronge. but pe presen-
ce of pe bodp is feble. & pe word
worpi to be despisid. he pat is such
oon. penk pus/ for such as we ab-
sent ben in word vi epistlis: suche
we ben present in dede/ for we dare
not putte vs among. or compar-
soune vs to sume pat commenden
hem silf/ but we meseuren vs in vs
silf: & comparisoune vs silf to vs
for we schulen not haue glorie oui
meseure: but by pe meseure of pe
rule whiche god meseuride to vs.

ye mesure yt stretchyp to zou / for we
ouer stretchen not forp vs: as not
stretchīge to zou / for to zou we cāme
in ye gospel of crist: not glorynge
ouer mesure in oře mennes tra-
uelis / for we han hope of zoure fe
ip yt wexyp in zou to be maugny
fied by oure rule in habondāce / allo
to přche into yo pingis yt ben bizeu
dis zou: not to have glorie in oře
mēnes rule. in pese pīgis yt vē ma
ad redy / he yt glorifiep: have glorie ī
ye lord / for not he yt comendip hī
silf is pued: but whom god comen
Wolde yt ze wolde [illegible] dop
suffise xlvii pīg of myn vnwis
dom: but also suppoxte ze me / for I lo
ue zou by ye loue of god / for I have
spousid zou to oon houswonde: to zel
de a clyan virgyne to crist / but I drede
leste as ye serpent disceyuede eue w
his sutil fraude: so zoure wittis ben

corrupt. & fallen wū fro ye symplenes
se yt is in crist/for if he yt comep pre
chip anoy crist. whom we pchē not.
~~or anoy gospel.~~ or if ye taken anopr
spirit whom ye tooken not: or ā oy
gospel. whiche ye resseyueden not:
rizty ye schulden suffre/ for I wene. yt
I haue don no pīg lesse pan ye grete
apostlis/ for pouz I be vnlerned in
word: but not in kunnynge/ for in
alle pīgis I am opē to zou/ or whey
I haue don synne. meknynge my self:
pat ze be enhaunsid. for frely I pchide
to zou ye gospel of god. I made nakid
opre churchis. & I took sould to zoure
seruyse/ & whānne I was amoug zou
& hadde nede. I was chargous to no
man/ for bryprē yt cāme fro macedo
nye fillidē yt yt fulide to me/ and in
alle pīgis I haue kept & schal kepe
me wipoute chargye to zou/ ye truye
of crist is in me: for pis glorie schal

not be broken in me in pe cũtrees
of frame wyh: for I lone nor zou: god
wot/ for þt þt I do: & þt I schal do/ is þt
I kitte alwey pe oncloũ of yhẽ: þt wolẽ
oncloũ/ þt & pe pig in wlyche pea glo
rie: yet be foũde as we/ for suche false
apostlis ben trecherous werkmẽ. &
transfigure yhẽ to apostlis of crist/ &
no wonder/ for satanas yt̃ self. transfi-
gurij yt̃ self to an aũgel of lyht/ per
fore it is not grect. if yis menistris be
transfigured. as pe in pmystris of crist
wisnesse. whos ende schal be aft̃ yer
werkis/ eft̃ I seie: leste onp mã gesse
me to be v̄ wise/ ellis take ze me as
v̄ wise: þt also I haue glorie a litil
what/ þt þt I speke: I speke not aft̃
god/ but as in v̄ wisdom: ī pis sub
stance of glorie/ for manye mẽ glo
rien aft̃ pe flesch: & I schal glorie/
for ze suffren gladly vnwise men:
whyane ze silf ben wise/ for ze suffer

ne if ony man drynkeb zou into ser
uage. if ony man deuouryb. if ony
man takeb. if ony man is enhaun
sed vi pride if ony man smyteb zou
pe face/ vp vnobleye I sey/ as if we we
ren lyk in pis party/ in what pig o
ny man dar. I vnwisdō I sey. I dar
pei ben ebreis I/ pei ben israelis
I/ pei ben pe seed of abraham.
I/ pei ben pe mynysteris of crist. I
I/ as lesse wise I sey. I more/ in fail e
nanye traueilis. in plōis more ple
neously. in wondis abone mesure. in
deep dēte tymes/ I resseyuede of pe ie
wis. fyue sipis fourty strokis: od lesse
pries I was beten wip zerdis: oones
I was stoned/ pries I was at schipp
breche: anyzt and aday I was in pe
deppnesse of pe see/ in weies ofte. I pe
lis of floodis. in peirlis of peues. in
pelis of kyn. in peirlis of heyē men.
in peirlis in cite. in peirlis in desert.

in perelis in pe sec.m pelis among
false brijren/ in trauelle & nedynesse:
& many wakings/ in hunger & pirst.
& many fastings/ in cold.& nakid
nesse/ wipoute po pings pt ben wip
oute forp. mp erye dues trauelinge.
is pe vikynesse of alle chirchis/ who
is syk: & I am not sik.& who is stan
drid & I am not brent/ if it bihouey
to glorie.I schal glorie in po pings
pat ben of myn infirmyte/ god & pe
fadir of oure lord ihū crist. pt is bles
sid into worldis: wot pt I lie not/ pe
prouost of damask of pe king. of pe
folk arrise: kepte pe citee of dama
scus to take me/ & bi a wyndow in a
leep I was latend doū bi pe wal: & so
I ascapide his hondis ¶ ✠ 11. c.

If it bihouey to haue glorie:
it speedip not/ but I schal co
me to pe visiouns & to pe reuelacio
ūs of pe lord/ I wot a man in crist pt

vi fore fourteene yeer. whiche in body.
whiche out of body. I wot not. god
wot: that such a man was rapysshd
vnto the thirde heuene/ & I woot
such a man. whiche in body whiche
out of body I wot not. god woot:
that he was rapysshd into paradise
& herde prvyy words: whiche it is
not lecfull to a man to spekke/ for su
che maie pigrs I schal glorie: but
for me no pig. no but in myn thin.
my trees/ for if I schal wille to glorie.
I schal not be vnwise/ for I schal seie
trwye/ but I spare leste ony mā gef
se me ouer pt pig pt he seep in me
or herp ony pig of me & leste ye gr
etnesse of reuelacoūs enhaūse me
in pride: ye pricke of my flesch. an
aunge of satanas is zoven to me.
that he vnfiste me/ for whiche pig
pres I prede ye lord pt it schulde go
a wey fro me/ & he seide to me/ my

Iam sukkisly to yee for vtu is ꝓ
fitly made in infirmyte, yfore
gladly I schal glorie in myn infir-
mytees: ꝑt ye vertu of crist dwelle
in me/for whiche yng I am pleid
in myn infirmytees. in disputingis
in nedis. in persecucoũs in ang-
wischis for crist/for whãne I ã sikli:
pãne I am myzty/I am made vn
wittyz: ze constreyneden me/for I
owe to be comendid of zou/for I
did no yngleste pan per: ꝑt ben
apostlis a[illegible] made/pouz I am
nouzt: nepeles ye signes of my
apostilhed vẽ made on zou ĩ al pa
cence. ⁊ signes ⁊ grete wondris ⁊
vertues/⁊ what is it ꝑt ze had den
leste pan opire chirchis: but pat
I my silf greuede zou not: forzeue
ze to me pis wrong/lo pis prid
de tyme I am redi to come to zou:
⁊ I schal not be greuous to zou/for

I seke not yo yīgis yt ben youres:
you/for neiꝑ sones oben to treseure
to fadir & modir: but ye fadir & mo
dir to ye sones/for I schal zeue mo
ost wilfully: & I my silf schal be zo
uen abouе for youre soulis/pour I
more loue you: & be lesse loued/but
bi it. I greuede not you: but whanne
I was yitt I took you wip gile whe
pur I dissevyede you: bi oup of hē whi
che I sente to you/I piede nte: and I
sente wip hī a broper/whei nte bi
gilide you: whei we zeden not in pe
same spirit: whei not in pe same
steppis: sum tynne ze wenen yt we
schulen excuse vs anentis you bifore
god in crist we spekē & moost dere
vnpen: alle yīgis for youre edifiyīge
but I drede leste whanne I come: I sch
al fynde you not such as I wole. &
I schal be foūden of you. such as ze
wole not/leste pauentur strifis.

cunyes. stirdynesses. discencions
& tentacions. pryuy speches of discord.
bolnynges vi pride debates bē amōg
zou & lette estsoone wyānne I come.
god make me lowe amentis zou. & I
by weile manye of yē pt bifore spu
nede. & diden not penance on pe
unclēnesse & fourniccoū. & unchast
ite pt pei han don. Feria. d. xxvii
pis pridde tyme: I come to
zou & in pe mouy of tweyne
or pre witnesses: ciry word schal ston
de. I seide bifore & seie bifore as pre
sent twies & now absent: to yē pat
bifore han synned & to alle opire for
if I come estsoone: I schal not spar
wherefore ze seke pe preef of pt crist pt
spekip in me: whiche is not feble in
zou for pouz he was crucified of in
firmyte: but he lyuep of pe vertu
of god for also we ben syk in him:
but we schulen lyue wip him of pe

vtu of god in vs/ a lane zou silf if ze
ben in pe ferp: ze zou silf prene/ wise
pur ze knowen not zou silf: for crist
ihū is in zou: but in hap ze ben repr̄
uable/ but I hope pt ze knowen: par
we ben not repreuable/ & we pīe pe
lord: pt ye do no pīg of euel/ not pt we
seme pūed: but pt ze do pt pt is good/
& pat we ben as repreuable/ for we
mou no pīg azens trupe: but for pe
trupe/ for we zoien whanne we ben
syk: but ze ben unpryp/ & we preien
pis pīg zoure parfeccion/ pfore I ab
sent write pese pīgis: pat I pūsent do
not hardere/ vse pe power which pe
lord zaf to me ño edificacion: & not
into zour distruccion/ vnpē hēnes
forward joie ze. be ze pfit. write ze.
vndirstonde ze pe same pīg hauc
ze pees: & god of pees & of loue: sch
al be with zou/ grete ze wel to gidre
in holy cos/ alle holy mē grete zu wel/

pe grace of oure lord ihū crist. & pe
charite of god. & pe comunynge of
pe holy gost: be wip alle zou amē.
Here endip pe seconde pistle to co-
rinthis/ & bigynnep pe prolog
on pe pistle to galathis/ Alle
galathis ben greekis/ pei
token first of pe apostle pe
word of trupe/ but after his goinge
awey pei weren tempted of false
apostlis: pt pei weren turned fro
pe lawe & cirumcisiōn/ pe apost-
le azen clepip hē to pe feip of tru
pe: & writip to hē fro efesus/ pus
seip Jerom of pis pistle/ C. C.
Paul pe apostle not of
men ne by man: but pi
ihū crist & god pe fadir.
pat raised hī fro deep/ &
alle pe bretirē pt ben wip me: to
pe chirches of galathie grace to
zou & pees of god pe fadir: & of pe

lord Iesu crist/ yat yaf hi silf for our
sinnes: to deliuer vs fro ye present
wicked world/ vi ye wille of god &
oure fadir: to whom is worschip
& glorie ito worldis of worldis a
men/ I wondre yt so soone ye be yo
moued fro hi yt depide you ito ye
grace of crist: ito anopir euangelie/
whiche is not anopir: but yt ye be
some yt disturbli you. & wolde mis
turne ye euangelie of crist/ vn
poiz we or an [illegible] of hi [illegible]
preche to you beside yt yat we ha
preched to you. [illegible] I
haue seid before. & now eftsoone
I sei/ if any preche to you besid
yat yt ye haue vnderfongen. be he
accursid/ for now whom I trowe
I men or god. or whom I seche
plese men: if I plese [illegible]
were not yt seruis [illegible] for
I yaf yen I make knowen to you

pe euangelie pat was preched of me:
for it is not by man/ne I took it of
man ne lerned: but by reuelacoun
of ihū crist/for ye haue herd my con-
uersacoun sum tyme in pe iewrie:
& pat I purschued passingly pe chur-
che of god & destroyed it/& I profit
in pe iewrie aboue many of myn
euene eldris in my kynrede: & was
more habounda[n]tly a folowere of
my fadris tradicoun/but whan it
pleised hi[m] p[at] [illegible] me fro my mo
dir wombe. & depide by his grace.
to schewe his sone in me. p[at] I schul
de p[re]che hi[m] among pe heyene: anoō
I drow me not to flesch & blood/
ne I cam to ierusalem to pe apostlis:
pat were er me. but I went
into arabie. & eftsoones I cumed
azen into damask/and siben after
pre zeer. aft[er] I cam to ierusalem. to se pe
tir: & I dwelide with hi[m] fiftene dayes/

but

but I saw noon of pe apostlis: but
James oure lordis brope/ & pese pīgs
is wyche I write to zou: lo to fore
god pat I lie not/ afterward I cam ī
to pe costis of sirie & alisie/ but I
was unknowen bi face to pe chur
chis of Jude pt weren īn crist/ & pei
hadden oonly an heringe. pt he pat
pursuede us sum tyme: p̄ chide now
pe fay azens wyche he fauzt sū ty
me. & in me pei glorifieden god ¶ ij. c.
And sipen fourtene zeer after. eft
soones I went up to ierusalem wt
barnabas. & took wip me tyte/ I wē
te up by reuelacoū & spak wip hē
pe euangelie: wyche I preche amōg
pe hepenis/ & bi hem sili to pese pat
seemeden to be sum wyat: leste I rūne
or hadde rūne īn vepn/ & neipir tite
pat hadde be wip me wyle he was
hepenis: was compellid to be circū
cidid/ but for false bryprē pt weren

brought in. Whiche hadden entred to
aspie our fredom. Whiche we haue
thru arst: to bringe vs into seruage
but we zeue no place to subiectoun:
pat pe trupe of pe gospel schulde dwe
elle wip zou / but of pese pt semeden
to be sum what: whiche pei weren
sum tyme, it partepnep not to me
for god takip not pe persoone of e
man / for pei pt semeden to be sum
what zaue me no pnig / but azenwa-
rd wha ne pei hadden seyn pat pe
euangelie of p̄pnte was zouen to
me: as pe euangelie of circumcisioun
was zouen to petr / for he pt wrouz
te to petr in apostilhede of circumci-
oun: wrouzte also to me among
pe heepne / & whane pei hadde kno
we pe grace pat was zouen to me
of god: James & pet & zon whiche
weren seyn to be pe pilers. pei za
ven azenzond of felouschipe to me

and to barnabas/ pt we among pe
hepē ⁊ pei no circumcisiōn/ oonly
pat we hadden mynde of poore mē
of crist/ pe whiche pīg I was ful bi
si to do/ but whanne petir was comē
to antioche. ⁊ azen stood hīm in pe
face: for he was worpi to be vnd'
nomen/ for bifore pt per cammē sū
me fro James: he eet nip pe hepē
men/ but whanne pei weren comē
he wip drow ⁊ departide hē: dredīge
hem pt weren of circumcisiōn/ ⁊ pe
opire Jewis assentiden to his kep
nynge: so pat barnabas was dra
wen of hem into pat kepnynge/
but whanne I sauh pt pei wallinde
not rightly. to pe trupe of pe gospel:
I seide to pet bifore alle men/ if pou
pat art ajew. lyuest heyenlyche.
⁊ not Jewlyche: hou constreynest
pou hepī men to biconne Jewis:
we Jewis of kynde ⁊ not synnullē

men of pe lepme. knowē pt man is
not justified of pe werkis of lawe:
but by pe feip of ihū crist / & we bile
uen in ihū crist. pt we be justified of
pe feip of crist: & not of pe werkis of
lawe / wherfore of pe werkis of lawe.
ethe flesch schal not be justified / &
if we sechen to be justified in crist. we
vs silf ben foūden synful mē. wher ē
crist be ministre of synne: god forbede
& if I bilde azen pīgis pt I have distroied.
I make my silf a trespassour / for bi pe
lawe. I am deed to pe lawe: I am fic
eid to pe cros / pt I lyue to god with
crist. & nolw lyue not I: but crist ly
uep in me / but pt I lyue nolw ī flea
sch: I lyue in pe feip of goddis sone /
pat loued me. & yaf hī silf for me / I
caste not albey pe grace of god / for
if rightfulnesse be poruz lawe: pānne
vnsyng: crist diede wt out cause //
with galatheis: to fore whos

ye cristis crist is exilid. & is crucified i ye
who yap disseyued zou: pat ze obeie
nor to trupe: pis oonly I wille to lere
ne of zou whyepir ze han undrestoode
ye spirit of werkis of pe lawe: or of
heringe of bileue: so ze ben foolis.
pt whyanne ze han biguine i spirit: ze
ben endid i flesch so grete pingis ze
han suffird wip oute cause. if it be
wipout cause/ he pt zeuep to zou spi
rit & worchip vtiued in zou: whyepir
of werkis of pe lawe or of heringe of
bileue: as it is writte abraham bile
de to god & it was arettid to hi to rizt
fulnesse/ & pforo knowe ze pt pese pat
ben of bileue: ben pe sonnes of abraha
& pe scripture seynge after pt god iust
ifiep pe heepenne: of bileue to olde to
foro to abraham. pt in pee alle pe hye
penne schulen be blessid/ & yerforo pe
se pt ben of bileue: schuli be blessid
wip feiphful abraham/ for alle pat

ben of pe werkis of pe lawe be v-
dir curse/ for it is write/ cche man
is cursid pt abidip not in alle pi-
gis pt ben writen in pe book of
pe lawe: to do po pigis/ & pt no mā
is iustified ī pe lawe bifore god:
it is open/ for a rizthul man lyuep
of bileue/ but pe lawe is not of
bileue/ but he pt doip po pigis of
pe lawe schal lyue in hem/ bt crist
azen bouzte vs fro pe curs of pe la-
we: & was maad a cursid for vs/
for it is write/ cch man is cursid
pat hangip in pe tree/ pat amōg
pe hepen pe blessinge of abrahā:
were maad in ihū crist/ pat we v-
dirfongē pe bihete of spirit: por
our bileue/ brijen I seie aft mā/ no
man dispisip pe testament of a
man pt is confirmed: or ordeyned
above/ pe bihetis were seid to a
brahaw: & to his seed/ he seip not

in seed is as in many: but as in
one. & to yi seed pt is crist/ but & sene
yis testament is ~~gyven~~ confirmed
of god/ ye lawe pt was made aft
foure hundrid & prith zeer: makip
not ye testament voyd to avoide
ye biheste/ for if ertinge were of ye
lawe: it were not mois of biheste/
but god gramade to abraham: po-
wiz biheste/ what pane ye lawe.
it is setth for trespassinge: til to ye
seed cam to whom he hadde ma-
ad his biheste/ whiche lawe was
ordeyned bi angels: in ye hond of
a mediatour/ but a mediatour is
not of oon/ but god is oon/ is pan
ne ye lawe azen ye biheestis of god:
god forbede/ for if ye lawe were zo
ven pt mygte quikene: vrily were
rightfulnesse of lawe/ but scrypture
hap conclud alle pings vndir sy
ne: yat ye biheste of ye feip of iesu

crist: were zouē to hem þt bileuen/ &
to fere þt bileue cristen. þei were kept
vndir þe lawe. enclosid into þt bileue
þat was to be schewid & so þe lawe wās
our vndir maistir in crist: þat we be
iustifiied of bileue but after þt bileue
cam: we bē not now vndir þe vndir
maist/ for alle ze ben þe children of
god þorus bileue in ihū crist for alle
ze þat ben baptisid: ben clopid in crist/
per is no ieū. no greek. no bonde man.
no fre man. no male. no female. for
alle ze ben oon in ihū crist/ & if ze ben
oon in ihū crist: þānne ze bē þe seed of
abraham & eirs bi biheste/ ¶ iiij. c.
ut I seie as longe tyme as þe
eir is a litil child: he dyuersip
no þīg fro a seruaūt. whānne he is
lord of alle þīgis/ but he is vnd' kepe
ris & tutouris: into þe tyme deter-
mynyed of þe fadir/ so we whānne we
weren litil children: we seruedē vn

dur ye elements of ye world/ vnt
affter yt ye fulfillinge of tyme cam:
god sente his sone made of a wom
man made vndir ye lawe/ yat he
schulde azen bie hem yt were vndir
ye lawe: yat we schuld vnd'fonge
ye adopcion of sones. & for ze be god
goddis sones: god sente his spirit
into zoure hertis. cryinge abba fad'
& so yer is not nowe a seruant but a
sone/ & if he is a sone. he is an eir bi
god/ But yane ze vnknowinge god:
seruede to hem yt ni kinde were not
goddis/ but whane ze han knowe
god. & ben knowen of god. how be
ze turned eftsoones to ye feble and
needy elements. to ye whiche ze wo
le eft serue: ze taken kepe to dayes
& monys & tymes & zeers/ but zd:e
dre zou leste wypoute cause I have la
bord among zou/ be ze as I. for I am
as ze/ bri'pen I besiche zou. ze han hurt

.I.

me no pnng but zeknowen pat vi in
furnyte of fleisch zhame pchid to zou
now visone: & ze dispisid nor recipn
forsoken zoure temptacoñ in my fle
ishly but ze resseyuede me as a angel
of god: as crist iesu where pane is
zoure blessinge? for I bere zou wit
nesse pt if myzte haue be dou. ze wol
den yaue put out zoure yen. & zoue
yem to me. aw I pamne maad an
enemye to zou. seynge zou pe sope?
pat loue not zou wel: but pei wole
exclude zou pat ze suen hē but sue
ze pe good emenore ni good: & not
oonly whanne I am pcent wip zou
mp smale children: whiche I bere eft
soones til pat crist be fourmed in
zou. & I wolde now be at zou. & chan
ge mp voice. for I am confoundid a
mong zou. seie to me ze pt wolen
be vndir pe lawe ze han not red
pe lawe. for it is wrtn pt abrahā

hadde two sones/oon of a seruant.
Toon of a fre wōman/but he pt
was of pe seruant.was borun aft
pe flesch/but he pt was of pe fre
wōmā:vi a vihelte/pe whiche pī-
gis ben seid by an oper vndirstō
dinge/for pese ben two testamen
tis/oon in pe hil of synay gendringe
into seruage: whiche is agar/for
synay is an hil pat is in arabie:
whiche hil is joyned to it. pat is
now ierlm.T seruep wt hir werk-
is/children/but pat ierlm pt is a
boue is fre: whiche is oure modir/
for it is writen/be glad ꝑ barreyne:
pat berest not/breke out T cry: pt
bringest for p no children/for ma
ye sones ben of hir pt is left of
hir houseponde/more pan of hir
pat hap an houseponde/bt bigyn
we ben sones of vihelte after isa-
ak/but now as pis pat was borū

aft ye flesch. pursuede hi pat was
after ye spirit: so now/ but what
seip ye scripture/ caste out ye seruan
nt. & his sone for ye sone of ye seruan
nt. schal not be eir wip ye sone of ye
fre wif. & so bretren we ben not sones
of ye seruant but of ye fre wif/ by v
hilche fredom crist hap maad vs fre//
wnde ze yerfore: & nyle ze (v. c.)
eftsoones be holden in ye zok
of seruage/ lo i poul seie to zou. pat
if ze be circumcidid: crist schal no mo
ze profite to zou/ & i witnesse eftsoo
nes to eche man pat circumcidip him
silf: pat he is detour of al ye lawe
to be don/ & ze ben voidid away fro crist.
& ze pat ben iustifiede in ye lawe: ze han
fallen away fro grace/ for we poure
ye spirit of bileue: abiden ye hope of
rightfulnesse/ for in ihu crist neipir cir
cumcisioun is ony ping worp neipir
prepuce: but ye bileue pat worchip

vi chaunte ye rune wel. who letide you
yt ye obeyed not to trupe: consente
ye to no man. for yis counsel is not
of hm yt yap clepid you. A litil lourdeyn:
a peiny al ye gobet. & trifle on you in
oure lord: yt ye schulen vnderstonde
noon opir thing. & who yat disturbl
ip you: schal bere dom. who eie he be.
and bryppen if & pche yit circumcision.
what suffiej yit persecucion: panne
ye schamide of ye cros is a voidid. &
wolde yt yei weren lette alwey yat dis
turbleu you. for bryperne ye bein clepid
into fredom: oonly yeue ye not fredo
into occasion of flesch. but vi chaunte
of crist serue ye to gidre. for euery la
we is fulfillid in o word. you schalt
loue yi neizbore as yi silf. & if ye bite
& ete eche opir. se ye lest ye be wasted
eche from opir. & I seie to you in crist.
walke ye in spirit: & ye schulen not
parfourme ye desiris of ye flesche.

for pe fleish coueitip azen pe spirit: & pe
spirit azen pe fleish/ for pese ben ad
uersaries to gidre: pat ze do not alle
pingis pat ze willen/ pat if ze ben led bip
spirit: ze be not vndir pe lawe And pe
werkis of pe fleish be open. Whiche
ben fornycacioun. vncleenesse. vnchaastite.
lecherie. seruyse of false goddis. Wic
che craftis. enemytees. stryues idig
nacoun. wrappis. chidingis discen
coun. sentis. manslauytis. drunknes
sis. vnreasonable etingis. & pingis lyk
to pese/ Whiche I seie to zou: as I haue
wold zou to fore/ for pei pat don suche
pingis: schulen not haue pe kingdo
of god vnit pe fruit of pe spirit. is
charite. ioie. pees. paciencie. long a
bidinge. benignite. goodnesse. myl
denesse. feip. temperaunce. continence
chastite/ azen suche pingis is no lawe
& pei pat ben of crist: han crucified
her fleish. with vices & coueitingis/

if we lyuen vi spirit. walke we vi
spirit / be we not maad couetous
of veyngloyie. stirīge ech oper to
wrappe. or hauynge enuye ech to
¶ Capitulum iii. ¶ O
be omipied in on gilteze par
ben spiritial enformeze such oō
in spirit of softnesse / vuiyoldinge pi
silf leste pr pou be temptid / echeze bere
oyns charge. & so ze schulē fulfille
pe lawe of crist / for who pr trowip
pat he be ouzt whānne he is nouzt.
he vigilip hī silf / but eche man pro
ue his owne werk. & so he schal hauē
gloyie in hī silf & not in anopir / for
ech man schal bere his owne charge /
he pr is taiizt vi word: compune he
wip hī pr techip hī in alle goodis /
uple ze erre: god is not scorned / for
po pīgis pr a man sowip: po pīgis he
schal repe / for he pat sowip in his fle
sche: of pe fleische he schal repe cor

mynyon but ye yat sowyn in ye spi
rit: of ye spirit. ye schal repe eylast
inge lyf/ & lonige good: faile we not
for in yis tyme we schal repe. not fai
linge yfore whyle we han tyme wor
che we good to alle men but moost to
hem yt hony of ye fay/ seze what
maner letters I have writen to zou: wt
my owne hond/ for who eie wole
plese in ye flesch: yis constrynep zu
to be circumcisid oonly: yat yei suffre
not ye persecucion of cristis cros/ for
neyir yei yt ben circumcisid: kepen ye
lawe/ but yei woleu yt zee be circum
sid. yt yei haue glorie in zoure fle
sch/ but fer be it fro me to haue glorie:
but in ye cros of oure lord ihū crist/ by
whom ye world is crucified to me. &
I to ye world/ for ī ihū crist neiy cirū
cision is ony yig worp. ne yprucc: but
a newe creature & who eie suen yis ri
le: pees on hem & mercy & on israel of

god therefore no man be heip to me
for I bere in my body. pe tokenes of
oure lord ihū crist/ pe grace of oure
lord ihū crist be with youre spirit bre-
pren amen/ Here end p gistyes/
+ bigynnep pe plog to effesios//.

Effesians ben of asie/ pese wha
ne pei hadde receiued pe wo
rd of trupe; abiden stedefastly in pe
feip/ pe apostle pilip hem: writinge
to hem fro rome out of prisoū vi ta
tiens pe dekene// Pius seip I ciom/.i c

Paul pe apostle of ihū crist
by pe wille of god. to alle
seyntis pat ben at effesie.
+ to pe feipful men in crist:
grace be to you. + pees of god oure fa
dir. + oure lord ihū crist/ Blessid be .l
god + pe fadir of oure lord ihū crist:
pat hap blessid vs with al spiritual
blessinge in crist heuenly pīgis in
crist, as he hap chosen vs in hī silf.

bifore pe makinge of pe world: pat
we were holy & wipouten wem ī his
sight in charite which hap bifore or
deined vs into adopcoun of sones: by
whiche wil into hī by pe purpos of his
wille: into pe heringe of pe glorie
of his grace in which he hap glori-
fied vs in his seruoure pe sone ī whō
we han redempcoun in his blood: for
zeuenesse of synnes aft pe richesse
of his grace pat aboundide greetly ī
vs in al wisdom & prudence: to ma
ke knowen to vs pe sacrement of his
wille bi pe good plesaunce of him.
pe whiche sacrement he purposide
in hī: in pe dispensacoun of plenite
of tymes to enstore alle pīgis ī crist.
whiche ben in heuenes & whiche be
in erpe in hī ī whom we be depid
bi coste bifore ordeined bi pe ꝓpos
of hī pat worchip alle pīgis: bi pe coun
cel of his wille pat we be into pe he-

ryynge of his glorie: we pat han hopid
vishre in crist/ in whom also ye were
clepid. whanne ye herden pe word of tru-
pe. pe gospel of youre helpe/ in whō
ye vileynynge ben maarkid/ wip pe ho-
ly goost of bihete. which is pe ernest
of oure eritage. into pe redempcoun
of purchasynge into herynge of his
glorie/ pfore I herynge youre feip pt
is in crist iesu. & pe loue into alle sein
tis: cesse not to do pankynges for
you: makynge mynde of you in my
preyeris/ pat god of oure lord iesu crist
pe fadir of glorie: yeue to you pe spir
it of wisdom & of reuelacoun into pe
knowynge of him/ & pe yen of youre
herris hizmed: pat ye wite which is
pe hope of his clepynge. & which be
pe richeesis of pe glorie of his eritā
ge in seyntis/ & which is pe excelent
greetnesse of his vertu into vs pat
han bileued vp pe worchynge of pe

myȝt of his vertu which he wrouȝte
in crist: reisynge hı̄ fro deeþ ⁊ settinge
hı̄ on þe riȝthalf in heuenly þingis:
aboue eche princípat ⁊ potestat ⁊ v͛-
tu ⁊ domynacioū ⁊ aboue eche name
þat is named. not oonly in þis wor-
ld: but also in þe world to comȳge
⁊ made alle þīgis suget ūdir his feet
⁊ ȝaf hı̄ to be heed ouer al þe chirche
þat is þe body of hı̄ ⁊ þe plente of hı̄
whiche is alle þīgis in alle þīgis: fil-
And whan̄e ȝe ¶ ii. c. ¶ fillid
weren deed in ȝoure giltis ⁊ sy-
nes. in whiche ȝe wandriden sū tyme:
aftir þe cours of þis world. aftir þe
prince of þe power of þis eir. of þe
spirit þᵗ worchiþ now into þe sones
of v̄bileue: in whiche also we alle ly-
ueden sum tyme. in þe desiris of ou-
re fleisch: doinge þe willis of fleisch
⁊ of þouȝtis. ⁊ we weren bi kynde þe
sones of wraþþe: as oþire men / but

god

god pat is riche in mercy: for his ful my
che chaunte in wyche he louede vs. zhe
wyche we were deed in synnes. quy
kenede vs to gidre in crist. bi wyhos gr
ace zee ben saued / and azen reisid to gidre:
and maad to gidre to sitte in heuenly
yingis. in crist iesu / pat he schulde schaw
we in pe worldis aboue comynge: pe
plenteuous richesse of his grace in
goodnesse on vs in crist iesu / for in gra
ce zee be saued bi feip: and pis is not of zou
for it is pe zift of god. not of werkis:
pat no man haue glorie / for we be
pe makinge of hi: maad of nouzt in
iesu in goode werkis / wyche god hay
ordeynede. pat we go in po werkis / for
wyche pyng be zee mynde hul: pat sum
tyme zee were heyen in flesch / wyche
were seid yncircumcisioun. for pat is seid
circumcisioun maad by hond in flesch /
zee were in pat tyme without crist a
lienede fro pe lyuynge of israel. and

gilhs of testamentis/ not hauynge
hope of helpe: & wyt out god ī pis
world/ but now in crist ihū: ye pt we
wer sōtyme far. ben made nyz in pe
blood of crist/ for he is oure pece pt
made bope oon & vnbydīge pe middy-
dil wall of hatrid wt our mortre cue-
nyptees in his flesch/ & avoidide pe
lawe of comandmētis by dowmes: pt
he [illegible] in him silf into oo
[illegible] manl/ makynge pece: to reconī
[illegible] pt in o bod/ to god by pe cros.
[illegible] ye sumtyme in yt silf/ & he
comynge pesiblis pece to zou pt we-
rr far. & pece to hē pt were nyz/
for by hī we bē pt [illegible] nyz comynge.
in spirit to pe fadr/ pt for now ze
ben not gistis & [illegible]: but ze
ben citezyns [illegible] & housholdis
in spirit of god/ aboue [illegible] bild on pe
foundacion of apostlis & prefetis: up
on pt hyeste corner stoon crist ihū/ in

whom ech buldinge made: wexip
into an holy temple in ye lord. I wh
om also be ye buldid to gidre into ye
abitacle of god in ye holy gost. ¶ Ca.
or ye grace of pis pmis I poul
ye bonden of crist ihū for yow
heyn men: if nepeles ye han herd ye
dispensacoū of goddis grace pt is yo
uen to me in yow for be reuelacoū ye
sacrament is made knowen to me.
as I above wrot in schort pīg: as ye
moū rede & vndirstonde my prudēce
in ye myymysteric of crist/ which ye wer
not knowen to oipe generacoūs to ye
sones of mē: as it is schewid to his
holy apostlis & prfens in pe spirit/ pt
heyn men ben eneme eirs. of oo bo
dy: & parteners to gidre. of his biheest
in crist ihū bi pe euangelie/ whos
mynystre I am bi ye yift of goddis
grace: whiche is youē to me. by ye wor
chinge of his vertu/ to me leest of

alle seynts. yis grace is zouē to ꝑfeyte
a mongis hepiā mē/ ye vnserchable ri-
chellis of crist/ & to lizte alle mē which
che is ye dispensacoū of sacramentis
and fro worldis in god. yt made alle
yīgis of nouzt/ yt ye mychte kold wis-
dom of god be knowē to prynces and
potestatis & heuenly yīgis. bi ye chur-
chem ye vnsorcordy manice of worldis.
which che he made in crist iesū our lord/
in whom we hā trist & myz conuying.
in trustingē by ye feyp of hī/ for which
che praig I ow: pat ze faile not ī my
tribulacoū for zou. which che is zoure
glorie/ for grace of pis pīg I bowe
my knees to ye fadir of oure lord
iesū crist. of whō eris fadirheed ī he-
uenis & in erpe is named/ pat he ze-
ue to zou after ye richellis of his glo-
rie: vtu to be strengyid bi his spirit
in ye inner man/ pat crist dwelle bi
feyp in zoure hertis/ yt ze wotid and

godhed in charite: mon. comprehende
with alle seynts. which is the breed &
the lengthe & the hynnesse & the deepnesse,
also to write the charite of crist more ex-
cellent than science: that ye be filled in al
the plente of god/ & to him that is mythy
to do alle thingis more plentenously
than we aske or vnderstonde by the vertu
that worchyng in vs: to him be glorie in
the chirche & in crist iesu into alle gen-
acions of the worldis of worldis amen/
Therfore I wonde for the lord/ my.c
unto you: that ye walke wor-
thy in the clepinge in which ye ben cle-
pid with al mylnesse & mynldenesse:
supportinge echo other with pacience ayns in
charite/ bisy to keepe unyte of spirit in
the boond of pees. a body & o spirit. as
ye ben clepid in oon hope of your
pinge/ os lord o feip. o baptym & god
of alle: which is above alle men & in
alle thingis. & in vs alle/ but to echo

of vs grace is zoven. by ye measure
of ye zeevynge of crist/ for whiche pīg
he seyd/ he shryngge an hyz: ledde captiu
te captiu. he zaf zifts to men/ vnto what
is it pt he stizede vp: no but also pt he
cam doñ first into ye lowere partes
of ye erpe/ he it is pt cam doñ & pat
stizede on alle heuenes: pt he schul
de fille alle pīgis/ & he zaf sōme apo
stlis: sōme prefetis/ opire euangelistis.
opire schepherdis & techeris: to ye
ful eudīge of seyntis. īto ye werk of
mynysterie: īto edifiacaoñ of cristis
body/ til we renneen alle into vnyte
of feyp & of knowynge of goddis so
ne: into a perfyt man after ye me
sure of pe age of ye plenyte of crist/
pt we be not now hal children mo
vynge as weiwis: & be not borne a
boute wip eche wynd of teachynge.
in ye wepywardnes of men. & schul
we to ye disceptuyīge of errour/ but

to wse trupe m̃ chaunte. & were ĩ alle
pnãgis pr is aft oure heed of whom
al pe bodi sett to gidre & bound̃e to gid̃
bi ech jointure of vnderseruynge. by
worchige into pe mesure of ech ine
ure: makip edifiacoũ encresige of pe
bodp ĩto edifiacoũ of it self in chaunte
p̃ ꝓez sere & witnesse pis pnig in pe
lord: pt ze walke not now as he pri
men walken in pe vanite of her wit
p at han vnderstondige derkned wip
derknessis & ben aliened fro pe lif
of god. bi ignoraũce pt is in he: for
pe blyndenesse of her herte/which e
dispeyrige bi wolk̃e hem self to vchal
nte: into pe worchige of al vncẽnesse
in couetise/but ze han not so lerned
crist: if nepeles ze herden hi/ & ben
tauzt in hi: as is trupe in ihũ/ do ze
away bi pe olde spuynge pe olde mã
pt is corupt bi pe deceiis of erroure/ &
be ze renewid in pe spirit of zoure

soule: & clope ye nelbe man. which
is made aft god in rightwisnesse. and
holynesse of trupe/ for which pīg. ye
putte awey lesinge: & speke ye trupe
ech man wip his neizbore. for we ben
membris ech to opī/ be ye wrop: & nyle
ye do sinne/ pe sunne sulle not doū on
youre wrapype/ nyle ye zeue stide to pe
deuel/ he pt stal: now stele he not/
but more traueile he in worchīg wt
his hondis pt pt is good: pt he haue
wherof he schal zeue to pe nedy/ ech
yuel word. go not forp of youre mo
up/ but if eny is good to pe edificaci
oū of fap. pt it zeue grace to uē par
ticipant/ & nyle ye make pe holy goost
of god sorp: in which ye ben marked
in pe dip of redempcoū/ al bitternesse
and wrappe. & indignacoū. & cry and
blasfempe. be taken awey fro you. wt
al malice/ & beze to gidre benīgne/ mer
ciful. forzeuynge to gidre as also god

forsyth to you in crist ¶ C. v. ∞ ∞.

Therefore be ye followers of god:
as most derlyngis sones / &
walke ye in loue: as crist louede vs /
& yaf hym silf for vs an offrynge & sacri
fice to god: into ye odour of swetnesse /
& fornycacion & al vncleynesse. or cova
tise be not named among yow: as
it bicomep holy men / ne pur filpe or
folye speche or harlatrie pt pteynep
not to pfit: but more doingis of pa
kingis / for wite ye pis pt ech & vndr
stonde pt ech lecherous. or vncleene ma
or coueitous. pt seruep to mawmetis:
hap not eritage in pe kingdom of crist
& of god. no man disceyue yow in vn pey
word / for wph for pese pingis: pe wrap
pe of god cam on pe sones of vnbile
ue / ne for ye ne be made ypteners of
he / for ye were sum tyme derknes
sis: but now lizt in pe lord walke
ye as pe sones of lizt / for pe fruit of

lyght is in al goodnesse & rightwisnesse &
trupe & preue ze what pīg is wel ple
singe to god & nyle ze comunicate to
vnfruitouse werkis of derknessis.
but more repreue ze/ for what pīgis
bē don of hem in prypup: it is foul zhe
to speke/ & alle pīgis pt bē repūted of
ye lyght: ben openly schewid/ for al pīg
pat is schewid is lyght/ for whiche pīg
he seip/ rise pu pt slepist & rise up fro
dep: & crist schal lizme yee/ pforeby
ben se ze how warly ze schulē go/ not
as vnwise mē: but as wise men aze
bigge tyme. for ye dayes bē yuele
perfore nyle ze be made vnwise.
but vdirstondinge which is ye wil
le of god & nyle ze be drūken of wī.
in which is lechyerie: but be ze filled
in ye holy gost & speke ze to zou sa
lām salmes & ymnes & spiritual
songis. singīge & seyinge salm in zoe
yerts to ye lord/ eñ more doīge pā

knigis for alle pingis in ye name of
our lord ihū crist: to god & to ye fad/
ye suget to gidre in ye drede of crist/
wymen be ye suget to her houslodis:
as to ye lord/ for ye man is heed of ye
wōman: as crist is heed of ye chirche.
he is sauyour of his body/ but as ye
chirche is suget to crist: so & wymen to
her houslondis in alle pingis men lo-
ueze zoure wyues: as crist louede ye
chirche/ & zaf hī silf for it: to make it
holy/ & censide it wiy ye waischinge
of water. in ye blood of hīself: to zeue
ye chirche glorious to hī silf. yat it
hadde no wem ne reuelinge. or ony
such pīg: but yat it be holy & undefou-
lid/ so & men loue yei her wyues: as
her owne bodies/ he yat louep his
wife: loueb hī silf/ for no man hande
euere his owne fleysch: but norischip
& fostrip it as crist doip ye chirche/ &
we ben membris of his body of his

flesch & of his boones/ for pis ping
aman schal forsake his fadir & modir:
& schal draue to his wijf & pei schulē
be tweyne in oo flesch/ pis sacramēt
is grete zhe3 sere in crist & in pe chirche
nepeles ze alle ech mā loue his wijf as
hi silf & pe wijf drede hir houchonde.

Dues obeische ze to pi
zoure fadir & modir: in pe lo-
rd. For pis pīg is rightful, onoure pou pi
fadir & pi modir p^t is pe first maūde-
ment in vilhete: pat it be wel to pee
& p^t pou be longe lyuīge on erpe &
habis wyle ze terre zoure soues to ꝓ
wrappe: but norisshe ze hem in techi-
ng & chastisinge of pe lord Sermaūtes
obeyshe ze to fleschly lordis with drie-
de & tremblynge: in simplenesse of
zoure herte as to crist/ not seruynge
at pe eie as plesinge to men: but as
seruantis of crist/ doynge pe wille of
god vi disarmoūi of good wille: s

upynge to ye lord: & not to men wi
tynge what eile ye schal do ye ech
man. what euer good ye schal
do: he schal receyue yis ye of ye lord
whey seruant whether he man & ye
lord is do ye same ye to hem: forse
upynge manassis wittynge yat boye
her lord & youre is in heuenes: & ye
takynge of ye sonnes is not anentis
god herafterward vnpure be ye conforte
ed in ye lord: & in ye mypt of his vtu
dope zou wip ye armere of god: ye ze
mot stonde. azens aspryngis ye deuel
for wh stryuynge is not to vs azens
flesch & blood: but azens princes & po
testatis. azens gouernours of ye wo
rld of ye derknessis azens spiritual
pingis of wicadnesse: in heuenly ping
wherfore takeze ye armure of god: ye ze
mot azen stonde in ye yuel day. & in
alle pingis stonde parfit ye ze stonde
ze & be ze gurt about zoure leudis

in sapiencie. & doyd vp ye hauin-
gon of rightwisnesse. & your feet schod
in makinge redy of ye gospel of pees
in alle pingis take ye scheeld of
feip. in which ye mon quenche al
le ye firy darts of ye worste. & take
ye yelm of helpe. & ye swerd of ye
gost yt is ye word of god. vi al pier
& bisechinge. pie ye al tyme in spirit.
& in hi wakinge in al bisynesse & bi
sechinge. for alle holy men & for me
yat word be yoven to me i openynge
of my mouth. with trust to make kno
wen ye mystere of ye gospel for
which i am sett in message in a
chayne. so yat in it y be yardy to
speke. as it bihouep me. & ye wite
whi pingis be about me. what i do.
tychicus my most dere bropir. and
trewe mynystre in ye lord. schyll y
make alle pingis knowen to you.
whom i scente to you for pis same ping

yat ye knowe what yingis be abou
te vs. & yt ye mi comforte youre hertis/
yees to bryne. & yaute wip feip of
god our fader. & of ye lord ihū crist/
grace wip alle men: yat loven our
lord ihū crist in vnincorrupcoū amē/
here endip effesios/ And bigynnep
ye prologe on ye pistle to
Philipeans ben of. Philipeans
macedonye/ pese whanne pey
hadden herd ye word of trupe. sodē
fadrfastly in ye feip: & pey receiuedē
not false apostlis/ ye apostle p[illegible]
pese: wrynge to hem: go wyne out
of prison. & exakolite. Incipit
in hos prologi seip pauli. ī/
Paul & timoyi seruaūtis
of ihū crist. to alle pe hol
y men in crist ihū pat bē
at Filippis. wip bisschopis
and ielkeues: grace & pees to you of
god our fadir. & of ye lord ihū crist/

I do yankynghis to my god in al my
de of zou eche more ī alle my ꝓiers
for alle zou thy I ioie. ⁊ make a vise
chynge on zoure comp:nyge in pe gos
pel of crist: so pe kyste thy tul nolis
tastynyge pis ilke pynge pt ye pt bi
gan in zou a good werk: schal per
fourme it tul into pe day of ihū crist
as it is iust to me to fele pis pyng
for alle zou/ for pt I have zou ī yerte.
⁊ in my bondis. ⁊ in defendynge ⁊
confermynge of pe gospel: pt alle ze
be felowis of my ioie/ for god is a wit
nesse to me: how I desire alle zou.
in pe bowelis of ihū crist/ ⁊ pis pyng
I preie: pt zoure charite be plentiouse
more ⁊ more in kūnynge ⁊ in al witt/
pat ye preue pe bestis pingis: pt ze be
clene thy out offence in pe day of
crist/ fillid thy pe fruit of iustiscnes
pat is ihū crist: into pe glorie and pe
herynge of god/ for pis I wole pt

ze wite. pt pe pīgis pt ben aboute me:
han comen more to pfit of pe gos-
pel/so pt my bondis weren maad
knowen.in crist: in erte moot hal
le and in alle opre places/pat mo
of vr pire trustinge in pe lord: more
plenously for my bondis: durste wt
oute drede spekie pe word of god
but sinne for enuiye & strif: sinne
of good wille pchidē crist/ & sinne of
charite. witinge pat I am put ī pe
defence of pe gospel/ but sinne of stri
f & sayen crist. not deuly. gessinge
hem to rise tribulacoū to my bon
dis/ but what pe while on al maner
epir bi occasioū epir by trupe. crist
is schewid: & in pis pinge I haue joie.
but also I schal haue joie/ & I woot
pat pis pīg schal come to me in to
helpe. bizouire preier & pe ūdir my
nystringe of pe spirit of ihū crist. by
my abydinge & hope/ for in no pīg

I schal be schamed: but in al trist as
euere more & now. crist schal be mag
nyfied in my body. eiʒ̃ wi lyf eiʒ̃ by
dey/ for me to lyue is crist: & to die is
wynynge/ pat is to lyue in fleisch. is
fruit of werk to me: to what I sch al
chese. I knowe not/ but I am constrey
ned of two pigis. I haue desire to be
dissolued: & to be wip crist/ it is mychc
more betere/ but to dwelle in flesche:
is needful for zou/ & I trustinge pis pig
not pat I schal dwelle & parsistp dwel
le to alle zou/ to zoure profit & zoie
of feip: pat zoure pankīgis abounde
in crist ihū in me. by my comynge
eftsoones to zou/ only liue ze worpily
to pe gospel of crist/ pat whej̃ I come
I come & se zou/ eiʒ̃ absent I here of zou/
pat ze stonde in spirit. o fo wille: trauc
linge to gidre. to pe feip of pe gospel/
& in no pīng bere aferd of aduersite
es/ which is to hem cause of perdicoū:

but to zou musse of helpe/ & vis pīg
is of god/for it is zouen to zou for crist.
pat not oonly ze bileuen in hī. but
also pt ze suffren for hī/hauynge pe
same strijf: wiche ze sizē i me. & now
ze han herd of me/ ¶ pe secunde. c.

Therfore if ony conforte is i crist.
if ony solace of charite. if ony
felowschip of spirit. if ony mildhardnesse
of ony wōmbe: fille ze my joie/ pt ze
vndirstonde pe same pīg. & haue pe
same charite of o wille. & fele pe sa
me pīg/ no pīg bi strijf. neip vp
veyn glorie. but in mekenesse. demīg
ge eche of to be hizer pan hī silf/ not
biholdīge eche bi hī silf. what pīgis
ben his owne: but po pīgis pt ben
of oyur men/ And fele ze pis pīg
in zou: which also is in crist ihū pt
whānne he was in pe fourme of god:
demīde not raueyne. pt hī silf were
equene to god/ but he lowide hī silf:

taliīge pe fourme of a seruant, &
was maad ito pe likenesse of men:
& in abite was foūden as a man/ye
meekide hī silf: & was maad obedi
ent to pe deep/ye to pe deep of pe
cros/for which ye god enhaunsid
hī: & zaf to hī a name pat is aboue
al name/pat in pe name of iesū: ech
knee be bowid. of heuenly pīgis. of
erpely pīgis. & of hellis/& eche tunge
knowleche: pat pe lord iesū crist. is
in pe glorie of god pe fadir/p̄ for my
moost derworpe bryūr̄ as euer more
ze han obeischid not in my p̄sence
oonly: but mychе more now ī myn
absence. worche ze wiy drede & trebliīg
zour helpe/for it is god pat worchip
in zou. both to wilne: & to p̄fourme
for good wille/& do ze alle p̄ thīgis. wip
oute gruchīgis & doutynīgis: pat ze be
wip oute playnt/& simple as pe co
nes of god wipoute repreef: in pe

midddil of a crookid nacion & wey-
ward among whiche ye schyneen as
zeiles of lyht in pe world: & holde ye
to gidre pe word of lyf to my glorie
in pe day of crist for I haue not run
in vayn: neip I haue trauelid
in vayn but yoiz I be offrid or slaß
on pe sacrifise of zoure feip: I haue
joie & I panke zou alle & pe same
pīg haue ze joie: & to gidre panke
ze me & I hope in pe lord ihū: pat I
schal sende thy mope soone to zou
pat I be of good conforte: whanne po
pīgis ben knowen pat ben aboute me
for I haue no man so of owille: pat
is bisy for zou wip clene affeccioun
for alle men seken pe pīgis pat ben
her owne of crist ihū but knowe ye
pe assaye of hīm: for as a sone with pe
fadir he hap seruid wip me in pe
gospel pforze I hope pat I schal sende
hīm to zou: anoon as I se what pigis

not
^ pa

ben aboute me / & I triste in pe lord:
pat allso my sulf schal come to zou
soone / & I gesse it needful: to sende
to zou epafrodite my broꝑ & eueme
worchyer & myꝑ eueme knyzt / but
zoure apostle: & pe mynystre of my
nede / for he desirde zou alle: & he
was sorowful. ꝑfore pt ze herde pat
he was syk / for he was syk to pede
ep: but god hadde mercy on hiꝑ / and
not oenly on hiꝑ: but also on me lest
I hadde heynesse on heynesse /
ꝑfore more hastily I sente hiꝑ: put
whanne ze han sen hiꝑ. ze haue wole
ch. & I be wipoute heynesse / ꝑfore
resceyue ze hiꝑ wip al zoure in pe lord:
& haue ze siche wip al onour / for pe
werk of crist he weente to deep / ieuꝑ
ze yis hiꝑ: pat he schulde fulfiue.
ꝑfore pat faulde to zou mecꝑis my ser
uices for pe pacte. c. xxx
were my impediment ze

joie in pe lord/to write to zou pe
same pingis: to me it is not sorw.
& to zou it is nesseseme/se ze hon
dis seze yuele werkmen. se ze re
uysion/ for we ben circumcision
seruen to god whiche bi spirit ser
uis to god/ & glorie i crist ihsu. and
han not trist in pe fleesch: pouz
3 haue trust ze in pe fleesch/ ch oiw
oyn man is sepu to trste in pe fl
eesche: 3 more pr was circumcidd
in pe eztye day. of pe kyn of israel.
of pe lynage of veniamyn. an e
breew of ebrewis/ bi pe lawe: a fa
risee/ bi loue pslynge pe chirche
of god/ bi rizthwisnesse pat is in pe
lawe: lynynge wip onte playn/
bute whiche pingis were to me wo
nyngis: 3 haue demed pese ape
ryngis for crist/ nepeles 3 gesse al
le pingis to be peyrement: for pe
deer sauyr of ihsu crist my lord.

for I made alle pings peyrement. & I
deme as dust: pat I wynne crist/and
I be foundem in him: not hauynge my
rightwisnesse pt is of pe lawe/but pt
pt is of pe feip of ihū crist. pt is of
god. pe rightwisnesse in feip: to know
we him. & pe vertu of his risynge azē.
& pe felowschip of his passiōn/& to
be made like to his deep: if on oon
maner I come to pe resurrecciōn pt
is his deep/not pt nowe I have ta
ken. or nowe am parfit/but I sue
if in oon maner I comphende. i whi
che pings also I am comphended in
crist ihū/bryne & deme me not pt
I haue comprehended/but o ping
I forzete po pings pt be behynde
& strecche forp my self. into po pings
pat ben before. & pursue to pe ordey
ned mede of pe hize clepinge of
god in crist ihū/pforze wiyo che be
ren partyt: fele we pis ping/and

ye ze vnderstonden in oon manere oun
ynng: ys ynng god schal scheuwe to
zou/ nepeles to what ynng ye han
comen: pat we vnderstonde pe same
ynng. & pat we parfitly dwelle i pe
same rule/ wrynt bere ze my folower
is: & waite ze hem pat walken so: as ze
han our forme/ for manye wal
ken: wheche ze have seid ofte to zou/
but now ze wepinge seie: pe enemyes
of crist aus/ whos ende is perpyssy
ons god is pe womb/ & pe glorie in
confusion of hem: pat sauoren erpe
li pingis/ but our lyuynge is in pe
heuenes/ fro whence also we abide
pe sauyour our lord ihū crist. whych
schal reform pe body of oure me
nesse. pat is mead like to pe body
of his denesse. in pe wordinge by
whiche he may also make alle pingis
Therfore myne. i. liuer to hem//.
myn vrisen moost wilsome

& moost desired. my joie & my crowne:
so stande ye in ye lord moste dere bryde
& pie entrodieu. & vi seelje syntcen: to
vndirstonde ye same thing in ye lord/
also & pie & yee german felowe: hel
pe pou ye ilke wymmen pt trauelid
with me in ye gospel/ with clement
& oye myn helpers. whos names
ben in ye book of lif/ joie ye in ye
lord euermore: eft & seie joie ye/ Be
youre patience knowen to alle men:
ye lord is nyg/ be ye no thing/ bisy:
but in al preier & biseching: with do
ynge of thankings be youre askings
knowen at god/ & ye pees of god pt
passip al wit: keepe youre herts &
vndirstondings in crist ihū/ so he
ues forp bynym. what eie thingis be
seye. what eie thingis chast. what e-
ie thingis just. what eie thingis holy.
what eie thingis able to be loued/
what eie thingis of good fame. if

ony vtu. if ony pismge of disaply-
ue: penke ze pese pīgis. pat also ze
han lerned. ⁊ take ⁊ herd in me ⁊ sen
ze pese pīgis: ⁊ god of pees schal
be wip zou / but ⁊ ioiede greetly in
pe lord: pat sum time afterward
ze flourīde azen to sele for me. as al
so ze seliden / but ze weren emprised:
I sere not as for vede / for I have lerned
to be sufficaent: in wiche pīgis I am
⁊ I can also be lowid; I can also have
pleute / eiip wiere in alle pīngis: I am
taught / to be fillid ⁊ to hūgre: ⁊ to a
bounde: ⁊ to suffir myscheef; I may
alle pīgis in hī pt confortip me / me
pelcs ze han don wel: comunynge
to my tribulacōn / for ze filipenses
witen also. pt in pe bygynnynge
of pe gospel. whanne I went forp
fro macedonye: no chirche comune
de with me in resoun of pīgis gouen
⁊ taken: but ⁊ a loone / whanne I cē

to tessalonyk: bonces & hbices also
vse to me not for I seke gift. but I
require fruit abomdinge in zoure
reson for I have alle thingis. & abon
dr/ zam fillid of po pigis taken of e
paffodite, whiche ze senten into pe
odour of swetnesse acceptable sa
cifice pleisinge to god/ & my god
fille al zoure desire bi his richeesis
in glorie in crist ihū/ but to god
& oure fadir be glorie into worldis
of worldis amen/ Grete ze wel cri
holp in crist ihū/ pe bretren pat ben
wip me greten zou wel alle hoc
men gretē zou wel. most specia
lyer pe ben of pe emperoures hous/
pe grace of oure lord ihū crist be
wip zoure spirit amē, here endip
pe pistle to ~~coloccenses~~ filipenses:
& bigynnep pe pistle to coloccenses//.
Oloccenses ben also laodicenes
pese ben of asie/ & yet yaddem

be disseyned by false apostlis/ ye
apostle yt silf nam not to hem: but
he bringis hē azen to remōn by
epistle/ for yei hadden heid ye word
of arthippus. pr hadde vnderfonge
ye mynystere into hē/ perfore ye
apostle nowe bōdē writ to hem for
effesie: vt tatus ye delieuet oneslp
nus ye acolit. Prom in his plog
to colocenses: scip pus// C. c. xiv

Paul apostle of crist ihū. by
ye wille of god. & tymoethe
bropir. to hem pr ben at ro
loce. holy & trewe bryrin
in crist ihū: grace & pees to zou of
god oure fadir. & of ye lord ihū crist/
we don yankīgis to god & to ye fadir
of oure lord ihū crist: euermore p̄ayīge
for zou/ hereīge zoure feip in crist ihū.
& ye lone pr ze han to alle holy men:
for ye hope pr is kept to zou in he
uenes/ whiche ze hearden in pr word

of truye of ye gospel yt cam to yu
as also it is in al ye world. & ma-
ny fruit & wexyd as in zou fro yat
day. in whiche ze herden & knewen
ye grace of god in truye/as ze ler
nede of epafras our felowe mo
st derwoxpe: whiche is a trewe
mynyster for zou of xpū. for yu
whiche also declyrede to vs. zeure
louynge in spirit/for yoxe we fro ye
day in whiche we herde: cease not
to pray for zou & to aske/yt ze be
fulfyllede with ye knowlynge of his wil
in al wisdom & goostly vndstan-
dynge/yat ze wal walke worthy to
god pleasingly in alle thynges & ma
ke fruyt in al good werke. & wexe
in ye knowlynge of god/& be comforted
in al power fro ye mayestye of his glo-
rye. in al patience & longa
nymyte/yat ye may gyue thankes

the made you worthy unto the part of
holy men in light which delyuerd vs
fro the power of darknesse & translat
ide into the kingdom of the sone of his
louynge. in whom we have azen bi
ynge & remyssiou of synnes/ which is
the ymage of god invisible: the firste bi
gotten of alle creature/ for in him alle
thingis ben made. in heuenes & er
the: visible & invisible. eyther trones
eyther dominacions. eyther principalitis eyt
poweris/ alle thingis be made of him so
ynge by him. & in him. & he is bifore alle. &
alle thingis ben in him/ & he is hede of
the body of the chirche/ which is bigy
nynge. & the firste bigotten of dede men:
that he holde the firste dominyng in alle
thingis/ for in him it plesiide al plenite
to inhabite. & by him alle thingis to be
reconciled into him/ & make pees by
the blood of his cross. fro thingis erthlich
in erthis eyther fro ben in heuenes/ and

Whane ye were sometyme aliened & enemyes by witt in yuele werkis: now he hay reconciled you in ye body of his flesch by deth/to make you holy & vnwemmed. & vnrepreef before him/ifneyeles ye dwelle in ye feyth. fondid & stable. & vnmouable fro ye hope of ye gospel yt ye have herd/which is preched in all creature. yat is vndir heuen. of which I paul am made mynyster.

& now I have joie in passion for you & I fille ye yigis yt faylen of ye passions of crist in my flesch. for his body yt is ye church/of which I paul am made mynyster/by ye dispensacion of god yat is geuen to me in you. yt I fulle ye word of god. ye p̄mite yt was hid fro worldis & generacions. but now it is schewed to his seynts. in whiche god wolde make knowne ye richeis of ye glorie of yis sacrament in heyn me/which

is with you: perfyte of glorie with
oute the lorde, repreuynge eche man
& teachynge eche man in all wisdom:
yt I may make eche man perfyte in
christ Iesus whereto I also labor
in ye mighte of christ which wrought
in me mightely. Capitulum. ii.

I wolde yet I wolde ye were
vnprisonede I have for you. and
for yt ye yet vnto all ye riches
of ye perfyte vnderstondynge.
into ye knowledge of ye mysterye of god
ye father christ. in whome are hydde all
ye treasoures of wisdome & knowledge
lest yt ye yet sayd yt I speake vnto
men. Dilecyne your be yyyes fyrm, a
gyfen poynt vnto ye subtelte of ye
yyyes. & ye vnderstondynge to ye
knowledge. & ye secrete of god

bileue þat is in crist/ þerfore as ȝe han taken ihū crist oure lord: walke ȝe in him & be ȝe rootid & bildid aboue in him/ & confermed in þe bileue as ȝe han lerned: aboundinge in him in doinge of þankingis/ se ȝe þat no man disseyue ȝou bi filosofie & veyn fallace: aftir þe tradicioun of men. aftir þe elementis of þe world: & not aftir crist/ for in him dwelliþ bodili al þe fulnesse of þe godhede/ & ȝe ben fillid in him. þat is heed of al principat & power/ in whom also ȝe ben circumcidid in circumcisioun not maad wiþ hond. in dispoilinge of þe body of fleisch/ but in circumcisioun of crist/ & ȝe ben biried togedere wiþ him in baptym/ in whom also ȝe han risen aȝen bi feiþ of þe worchinge of god þat reiside him fro deeþ/ & whanne ȝe weren deed in giltis & in þe prepucie of ȝoure fleisch:

[illegible]

ben dede wip crist for pe clemenab
of pis world: wharzit as men ly-
uynge to pe world demen ze: par
ze touchyd not neyp taste neyp trete
wip hondis pe pingis: whiche alle
ben into lorp bi pe vse: aft pe
mandmentis & techingis of me
whiche ben made of pe men
ceyn religion & wichcraft & not
to hiere pe body/ nor in oure onour
to pe fulfillinge of pe lustis/ ii. c.
[illegible] yam risen to gi-
[illegible] wip crist: ze pe pig-
is pat be aboue. where crist is sit-
tynge in pe rizthalf of pe fin of gd
seiteme ze pe pingis pat be in aboue:
not pe pingis pat ben on pe erpe/ for
ze be dede & zoure lyfe is hid wit crist
in gd for whanne crist schal appere
zoure lyf. pane also ze schal appere
wip him in glorie/ pat fore ne zeze
mortifie whiche ben on pe erpe:

for my mayn. vnderstande. learnyng
yuel worcyng. & auarice which is
seruyse of mawmetis/ for whiche
thingis ye wrathe of god cam on ye
sonnes of vnbeleue/ in whiche also
ye walkidin sum tyme. whanne ye
yiedd in hem/ but now putte ye awei
alle thingis. wrathe. indignacoun. ma
lice. blasfemyes. & foul word of your
mouth/ nyle ye lie to gidre/ sysue ye
you fro ye olde man with his deedis/
& doyn ye ye newe man yat is in
newnesse make after god. in ye
knowyng of god. after ye ymage of
him yat made him/ where is not made
& hethen & jew. circum
cisioun & yt is not. barbarus & scy
bond man & fre man. but crist is al
thingis & in alle thingis and/ yf forsooth as
ye chosen of god. holy & loued clothe
you with ye entrailis of merry. bene
ignyte & meknesse. suffrynge yat

cience/ ⁊ supporte ȝe ech oon oþir ⁊
forȝeue to ȝou silf: if ony man a-
ȝens ony haþ a querel. as þe lord
forȝaf to ȝou: so also ȝe/ ⁊ upon alle
þese þingis haue ȝe charite þat is
þe boond of perfeccioun/ ⁊ þe pees of
crist enioie in ȝoure hertis. in whiche
ȝe ben clepid in oo bodi/ ⁊ be ȝe
kynde/ þe word of crist dwelle in
ȝou plenteuousli in al wisdom/ ⁊
teche ȝe ⁊ moneste ȝou silf in salmes
⁊ ympnes ⁊ spiritual songis in
grace singinge in ȝoure hertis to þe
lord/ al þing what euer þing ȝe don
in word or in werk: alle þingis do ȝe
in þe name of oure lord ihesu crist: doinge
þankyngis to god ⁊ to þe fadir
bi him/ wymmen be ȝe sugetis to ȝoure
hosebondis as it bihoueþ in
þe lord/ men loue ȝe ȝoure wyues ȝe
⁊ nyle ȝe be bitter to hem/ sones:
obeie ȝe to ȝoure fadir ⁊ modir bi

alle yuigs/for pis is wel [illegible] ig
ni ye loue/tacne wyle ye tere pou
wonces to abigaseoil ver yeche
not mere to [illegible]
obeuz [illegible] to [illegible]
[illegible]
to [illegible]
[illegible]
[illegible]

to speke ye mysterie of crist. for wyche
also ȝam bounden. pat ȝ schyewe it: so
as it bihouep me to speke/ walke ȝe.
in wisdom to hem pat ben wipoute
forp: azen by nige tyme/ ȝoure word
be sauced in salt: [illegible] grace/
pat ȝe wite: how it bihouep ȝou to
answere to eche man/ [illegible] moost
[illegible] brop ȝ [illegible] ȝ [illegible]
belouede in pe lo[illegible] alle
pingis knowen to ȝou pat [illegible]
[illegible]
[illegible] pingis pat [illegible]
[illegible]
[illegible] ȝe
[illegible] brop [illegible] ȝou/ wly
[illegible] pingis pat [illegible] to ȝou/ [illegible]
[illegible]
[illegible] pe [illegible] of [illegible]
wyche ȝe have [illegible]
[illegible] ȝe come to ȝou: [illegible] ȝe in/

& thy parts seed zult: wyche bee ye
aramacion. per aloone. bee mye yel-
peere in ye kingdom of god ye weere
ren to me in solace/ [illegible] yat
offzon. ye cornuat of thy [illegible] gremp
zon wel/ [illegible] for zon. in [illegible]
patze sonde parfyt & fil in al ye cy
wille of god & ye bere witnessinge to
hym: ye hap mycche trauell for zy/
& for hym yt bee at laodice. & yat bee
at jeropolyn/ [illegible] ye lech [illegible]
re & [illegible]: greet zou wel/ gre[illegible] ze
wel bysyn yt bee at laodice/ [illegible] ye
wemen [illegible] & ye [illegible]
in hyr hous/ & wyfmen pro[illegible]
rad & [illegible] zou: doze yt it be red
in ye chyrche of laodicenes & [illegible]
ze yt [illegible] of laodicenes & [illegible]
ze to mer [illegible] & [illegible] mysterie y
pon hyt [illegible] in ye lord: yat yor
[illegible] yat [illegible] by ye [illegible]
offyce ze myuerfal of my lyfe

Here endip colocens: &
Here begynnep pe pplog to laodicens//

Laodicens ben also colocens.
as pey townes & so pese
men inwisten pese ben of asie/ and a-
mong he hadde be false apostlis &
deceyued many pfore pe apostle
bringip he to mynde of his conuersi-
and trewe prechinge of pe gospel:
& enjoyn him to be stidefast in pe tre
pe wit & loue of crist. & to be of a
wile but pis epistle is not in co
mun latyn bookis & pfore it was
not translad into englisch
longe Here endip pe prologe: &
Here bigynnep pe pistle
Paul apostle not of men ne by
man but bi ihū crist/ I do
pankynges to my god by
al my prayer pat ye ben dwellinge
stiffinge in hym leuinge pe bihet-

to fer pis day of trouble for nerer pe bis
speakinge of sume unwise men hap
lenad zou: pe wiseaje woldē turne
zou fro pe trupe of pe gospel pis
preachid of me & now hem par ben
of me to pe prouist of pe trupe of
pe gospel. god schal make desser-
uynge & doinge vengeance of wer
kis & helpe & eulastinge lyfe/ & now
my bondis ben open. which I suf
fer in dede thū in which I glad am
zou/ & pis is to me to eulastinge hel
pe pat pis be moniz ye dōn by zour
preyers & mynystring of pe holy
goost: eiper by lyst eiper by dep. forso
pe to me it is lyfe to lyue in crist
to die zone/ & pis wiz schal do in zo
pat same pīge pat ze moō haue
pe same loue & pat ze be of o wil.
pforze ze well be auised bi pre holde
ze & do ze in pe drede of god as ze
han herd pe presence of me & lyst

ſchal be to zou wiþ outen ende/ for it is god þat worchiþ in zou/ and my [illegible] biloued briþeren do ze wiþ outen eny wiþdrawinge. what euer þingis þat ze don/ ioie ze in crist & eschewe ze men defoulid in lucre or foul wynnynge/ be alle zoure askingis open anentis god. & be ze stidefast in þe witt of crist/ & do ze þo þingis þat ben hool & trewe & chaast & [illegible] to be loued/ & kepe ze in herte [illegible] þat ze han herd & take/ & pees schal be to zou/ alle holy men [illegible] zou wel/ þe grace of oure lord [illegible] crist be wiþ zoure spirit/ & do ze [illegible] pistle of [illegible] to be red to zou/

here endiþ laodicenses & bigynneþ þe pistle to tessalonycenses // xxv //

P[illegible] p [illegible] crist/ [illegible] [illegible] þe [illegible] [illegible] þe [illegible] &

also in yeynsion of ye olyne cathes/
forpirnioxe ye mispuedin nor false
apostlis. ne ye pigeo pf inserin fedof
false apostlis/ yeis ye apostle p:ssy:
unnuige to yem from athynes vin
nans tonechynge. Jerom in his
prolog on pis pistle seyp pus/ l.c.

Oul y fiinan y thy mape
to ye chyrchys of tessalony
ans. in pis ye fiber y m
ye lexd thyn anstigrace and
pees to yem/ we lon manlinegis to yno
ofmanye fol alle yin. y ye maiden
unpyrix offyan ne cun y yenes mercynt
ecchinge/ hanynge sayne of ye dis
ne cun youre fay y unlyke alynynge
nun ydendinge ye of ye loue of cunne lyno
thyn ecchin in fay gode y cunne Jerom/ in la
ne yno unpyrix ofgyn. ne in ye yno
ye ne ye mynge ne ye ne ye ne ye
ne ye ne ye ne ye ne ye ne ye ne ye
ne ye ne ye ne ye ne ye ne ye ne ye

gunnyldyn þay dwellyng as ye hatte
in Christe. Iesuses sake. Cumlyng
to speldo ye yowr prayd of god in
mayne bytwene/ and mane gynnes
oure lorde iesu cryst offered
vnto vs. ye gospel of god/ but as we hen
preched aforyn/ ye gospel of god
schulde be sayd to vsse no speche/
not as plesyng to men: but god
yat prevedy our hertes/ for neyd we
were oure tymes in wordes of glosynge.
no ye wytes/ neyder in cowetyse of mane
nor. god is witnesse/ neyder desyryng ye
glorye of mane/ neyder of yowr/ of
oder/ wy yat we were able to be
chargyd as ye apostles of christe.
but we were made lytyl among yow.
as yf a norse cherysse her chyldryn/ so we
desyryng yow ryght lowe: we lyke
to delyuer vnto yow not ye gospel
only but our lyves also/ for yat we
were dyrye vnto vs.

vs/ for wyche ye ben wyndefyl of of
mynde & wayrynge/ be nowe ryden
wyth mo day. pr we shyll not gy
we my of you. & pdyd to you pce-
uāgelice of god/ gode & ye be burnt
fas: yon holly & rusty. & lye pute pla
yn/ we were warm to you pr bilowed/ as
ye wite/ how we preyed to you. and
mynsyrnde/ ede of you as yr fadir
lyg sones: & we have wrnessid/ yat
ye schuldin go worthy to god: pr de-
pile you unto his kingdom & glour/
per forye we ēd yankynge to god: wr
out restinge/ for wylynne ye yndē
tike of vs pe word of pcheynge of
god: ye nolden it not as pr word of
men/ but as it is sothly pe word of
god: pr wrkyth in you pr ben vile
wed/ for wyche ye ben made fe-
mens of pedynyse of god yat is
yat in alle lyth/ for ye ben fadirs
vetimes yis ye gyne calyd syna-

gis: as yet of ye jewis/ wyche nowē
boye ye lord yhū & ye prefetis: & persecū
vis/ & yet plesē not to god: & yet be
adversares to all mē/ forbedinge
us to spelle to heyē mē: yt yet be
saued sagh/ yt yet fille yer synnes
euermore. for ye wrathe of god cū
on hem to ye end/ and lerneth we
dilcolan fro you. for a tyme by incep:
& in hyr absence but not in hyr herte:
you hyr mynde plesanter to be
hauing sen yt great desire/ for we thol
ten come to you/ wherfore we wolde
etc. [illegible]

[illegible] to ouer [illegible]

[illegible] iii. cap

[illegible] to ouer [illegible]

[illegible]

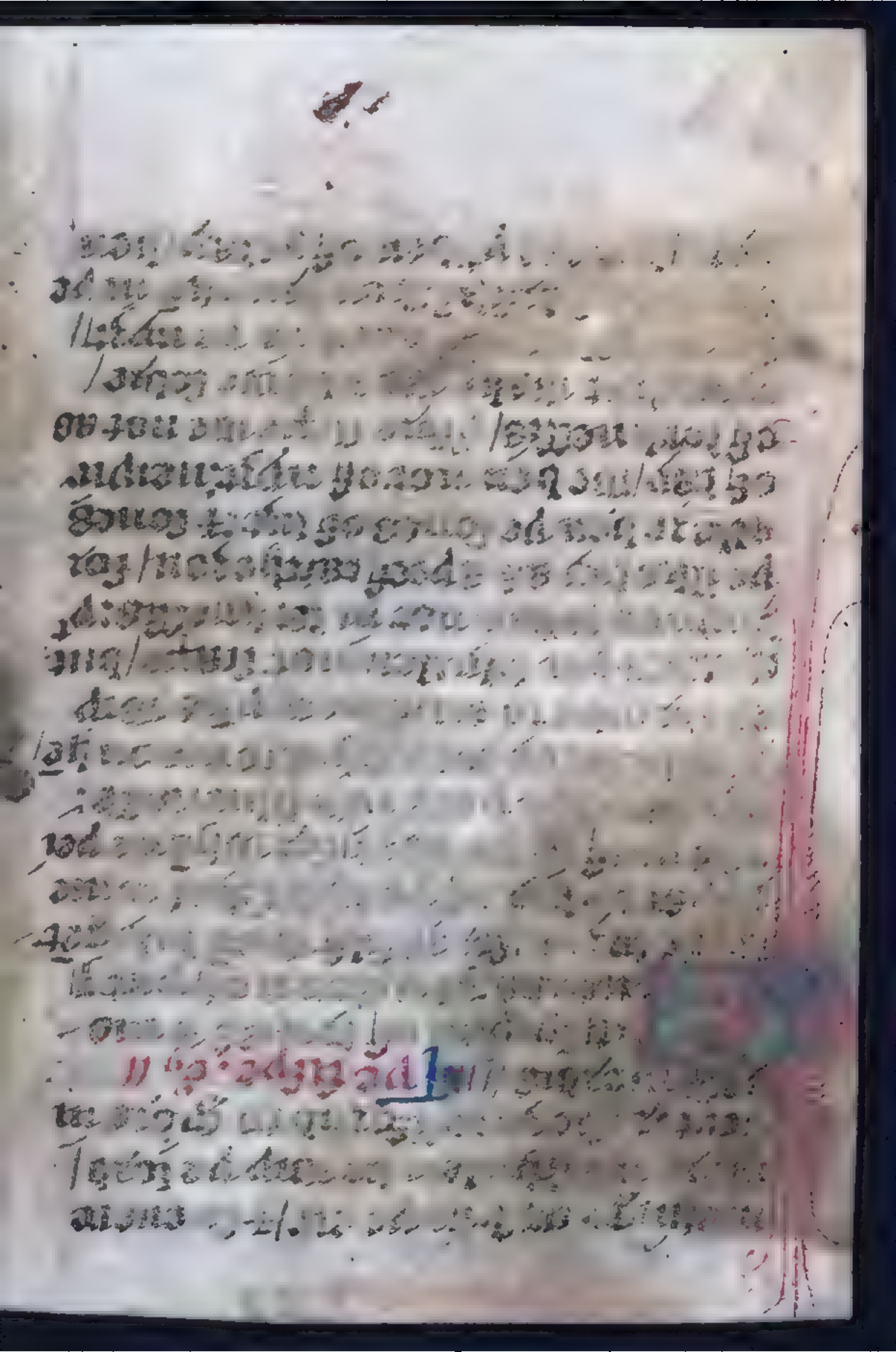
and wyuyng fire of god in pe cum-
gylle of aff: to you to be ouer-
med/ & to be trust for your help:
yet no man be merily in pese tri-
bulacions/ for ye kno wen: yt in
pis ying we ben set/ for wyl ouere
we were as you: we bifore sendin
to you. pat we schulden suffre tribu
lacoris/ as vrib wot: ye nowen/ y
for pe pool no lugh nbiige: fute
to knowe your fay/ lest yanne
ane he pt temptyn temptir you &
your trauile be made voyn/ but
now whanne tymoyn fetyl come
to vs fm you: & telle to vs your
help & charitee/ & pat ye have good
mynde on vs: euer desiryng vs.
as also we you/ pfore yn pem we
ben conforted in your fay & ouer
wed and tribulacoun: pu your
help/ for now we lyuen: if pe
ye stand/ for wyl ye wonge

of paulinus. mot wezelde to god
for you: in al pe. in whuche we
joie for you. wiche we do: pryie
nid day. more plentiu. to seie vi-
sage: yat we seyen face to faiul
[illegible]

¶ iiij. c. xv

Moreover I have sent to you:
by the [illegible] / for yours we pray we will of
[illegible] holynesse. ye abstayne
you from fornycacion / for ether of you
lerne to kepe his vessell in holynesse
and honour / not in passion of lust:
as the gentiles that know not god / &
that no man oil go[illegible] in matter / lest
he pur in chaffaringe / for the lord is
venger of all these things / as we have be-
fore told to you & han [illegible] / /
for god clepyd not vs vnto vnclennesse:
but vnto holynesse / [illegible]
[illegible] god that also geveth his holy spy-
rit in vs / wherfore [illegible]
god / [illegible] in
you / [illegible] / pre
[illegible] to gyve / [illegible]
[illegible] / [illegible]
[illegible]

and pay to your vow. & ye worche
why your lordis as we have com
ande to you/ & pay yt wanthe onesly
to hem yt bem wyrout fayl. & pay
ofme manes. Mene ony prig/ for
[illegible] the holy not receyve vlno
ne. ofrenne yat bem unpayd be not co
nsidered yat yt bem accepyd/ for
ofrene vlenche yat ye sent bad &
[illegible] god shall [illegible] be
hem yt bem [illegible]
pis prig for you [illegible]
lord/ par me [illegible]
compyng of yt lordis [illegible]
ne bishe hem yt bem made/ for yt
lyte yt ofrenne [illegible]
ne. yt [illegible]
is of an [illegible]
of gos/ [illegible]
aut: [illegible]
the [illegible]
[illegible] & to gyve [illegible]



[illegible]

[illegible]

[illegible]

Here endyp ye first pystle
of seynt Jamys: & begynnyp ye pystle
of seynt Jude

of ye aduersaries/ and of ye prouiding
dum of god/ ye worthy yes pistle fin
ished: vt tanus perdiscere & onely
mus ye scole ¶ Iesus scis pueri. c.

Dul & sinnen & thynge: to
ye ministers of christ open
ne. in gods owne house, & in
our lord iesu christ/ grace
to you & peace of god our father. & of
ye lord iesu christ/ ye cause to do pai
nynge for yow bypynne: to me is no
worpi/ for yowr sake all weyes. I ye
desire of christ of yow to oper abstinly/
so yt ye vse vs silf glorien in yow. in ye
churches of god: for yowre patience
& feyth. in alle yowre persecucions &
tribulacions/ wh ye suffeyne
to ye ensample of ye iust dom of
god: parte be had worpi in ye kingdō
of god. for wh ye suffer, if neye
les it is iust to forse god: to quite re
bulacoū to hem yat troubyen yow,

and to yow yaddeth trouble: wherfore
I pray yow/ as pr chyldrene of pr lord
Iesu holynesse. that ye mygrim of hym
vertu: in pe hauing of fer/ pt dayl
yeue. fauor to yt pt knowen not
god: & pt obeysaunce to pe emagelue
of. a. mortal man. Wherfore ye shuld
suffer ellaunty yr yrpynes: I wulde
ye fro pe chere of pe lord/ & fro pe g'o
ryes of hys vertu: wherfore he schal co
mye to be glorified vp hys seynts.
and to be wondrful vnto all to alle me
pan bileued/ for yowre testimonye
is bileued on yow: & pt ye/ I blesch
pis also ibr pyne elemosyne for yow:
pat ouer god make yow worpy to
his dryge/ & fulle of pe holye ghost
goodnesse: & pe vertu of fay i vr
ne/ pt pe name of our lord iesu
cryst be clarified on yow. & ye in hi:
& pe grace of our lord iesu cryst/

pe secound chapitre//

ut: bryngen we preyen zou bu
ye comynge schowe lord: þin
mist. ¶ schowe aungregacoũ into
pe same comynge, þat ze be not
moued soone fro zoure witt/neþ
ur be aferd. neiþ̃ bi spirit: neiþ̃r by
word. neiþ̃r bi epistle as sent bi
vs: as if þe day of þe lord be nyg/
no nau differyng. lat no man mischeu/
fyl bi any maner. ¶ first auoid pe
man of sinne be schewed/ pe sone of
perdicoũ: þat is aduersaure ¶ is hyed
sid ouer al þing þat is called god. or þat
is worschipped/ so þat he sitt in þe te
ple of god: and receue it als as
he were god/ wheþ̃r ze holden not.
pat ze wiþ̃outen doute at zoure ¶ fait
pese þingis ze sou ¶ nowe holdyng þat
holdyng. ze wiste al þat he be reuelid
in his time/ for ze principis of
wicknesse worchyng alredy
pathe þat holdyng now: holde til he

be don away/ & yanne pille wicked
man schal be schewid: whom ye lo
rd schal slee with ye spirit of his
mouth: & schal distroie with lightnyng ge
of his comyng/ hi whos comyng ge
is by ye werchinge of satanas. i all
ynn and signes. & gyete wondrus
fulness in all deceit of wickednesse:
to hem pt perishe/ for pt yei resseyue
ded not ye charite of truye: pt yei
schuldē be saued sinch/ & pfore god
schal sende to hem amorchinge of
errour: pt yei bileue to lesinge/ pt
alle be demed: whiche bilieuē not
to truye/ but cōsentinde to wicednesse/
but luyyinn loued of god. we oween
to be yankings euermore to god for
yōu/ pnd god chees vo ye firste fru
ytis into heiye in halowinge of spi
rit & in feip of truye/ in whiche also
ye clepid yōu by oure gospel: into
gyetinge of ye glorie of oure lord

[illegible]

[illegible]

[illegible]

[illegible]

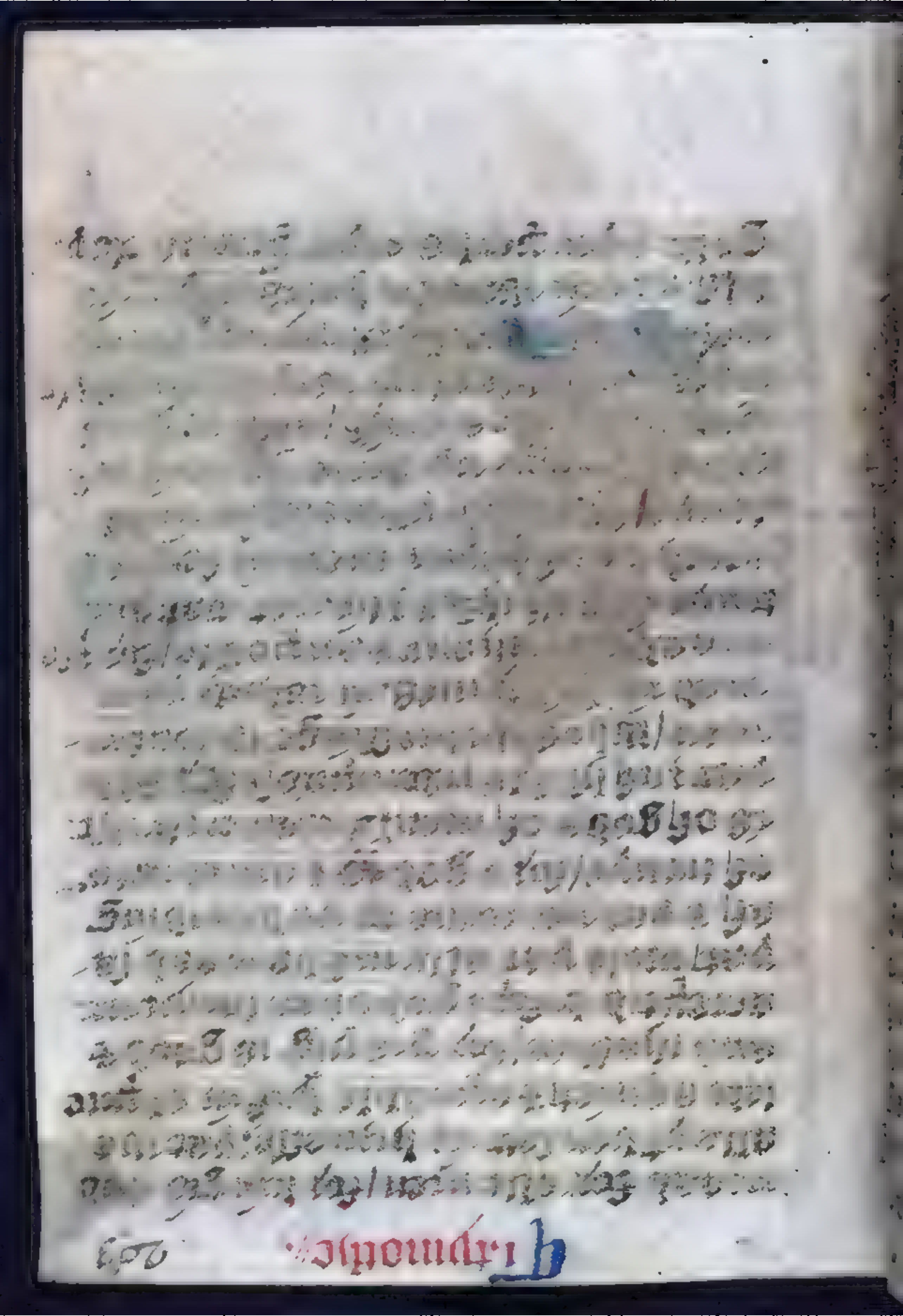
stille: wel doinge/ þt if ony man obei-
eþ not to oure word bi epistle: mar-
ke ȝe hi/ and comyne ȝe not wt hi:
þat he be schamed/ & nyle ȝe gesse
hi as an enemye: but repreue ȝe
hi as a broþir/ & god hi silf of pe-
ces ȝeue to ȝou euerlastinge pees in al
place/ þe lord be wiþ alle ȝou/ my
salutacioun: bi þe hond of poul; þe
which signe in eche pistle; I write
þus/ þe grace of oure lord ihu crist
be wiþ alle ȝou ¶ here endiþ þe
secounde pistle to tessalonycensis
& bigynneþ þe prolog to þe .i. pistle to t

[illegible] enformeþ & techiþ [illegible]
[illegible] of þe [illegible]
[illegible] of [illegible]
[illegible] of holi chirche,
[illegible]
[illegible] ¶ Jerom
in his prolog on þis pistle seiþ
þus// ¶ þe firste. chapitre//

[illegible]

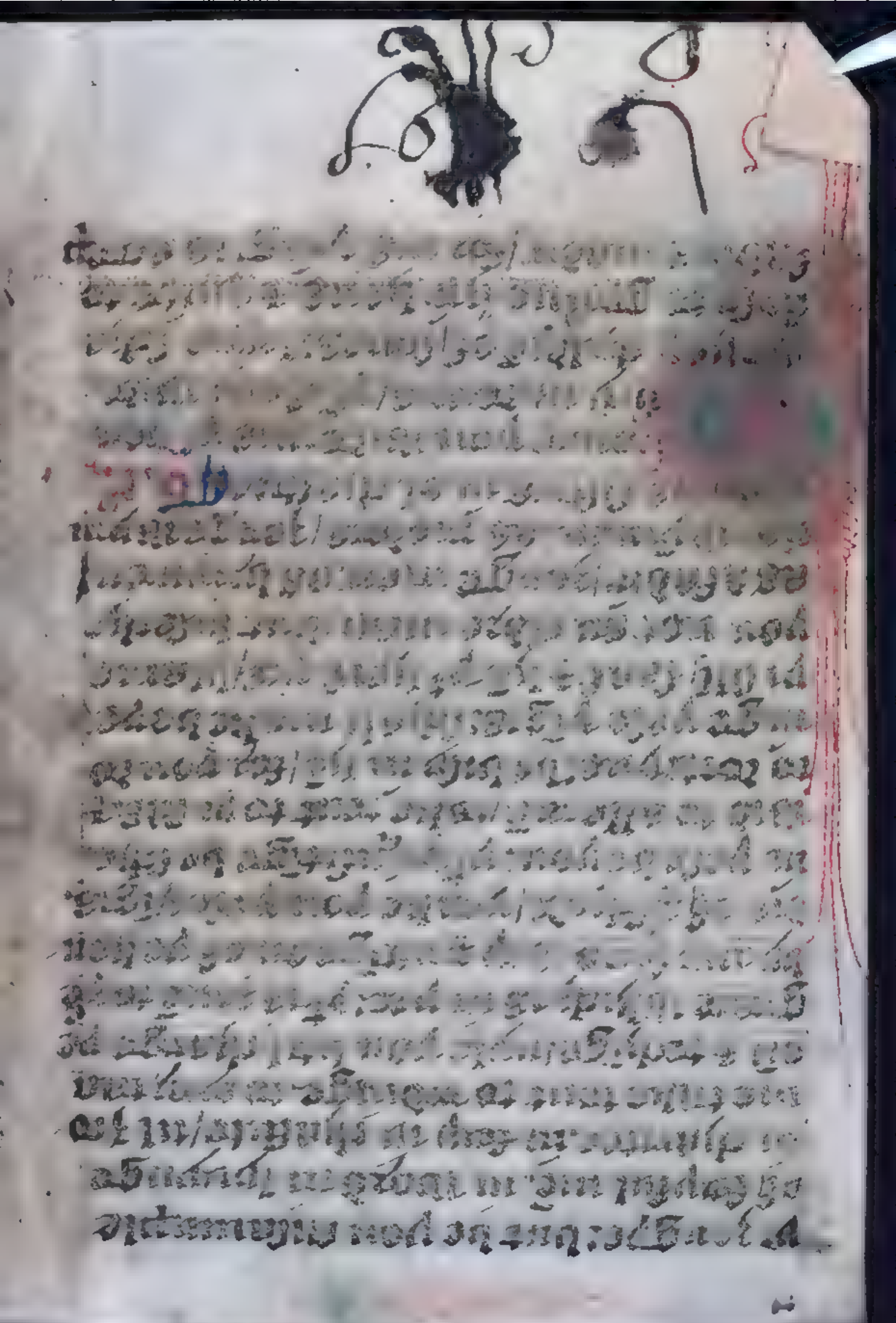
Our lappostle of ihū crist vse
commandement of god our
saiyour & of ihū crist our
hope. to tymothe biloued so
ye in ye faip: grace & rihte & pace. of
god ye father. & of ihū crist our lord/
als I pray yee yat you schulden be-
lle at effrace whane I m. anke ista
mandrye. yat you schulden de-
mene to sumen/ yat ye schulden
not tedye opir mar nempe yan ye
to fabla. & genologies yat ben vn
arrepin: wheyer such questions
more yan edifiacoun of god pri-
ye fay for ye end of commandement
is charite of clane herte & good con-
sience. & of fay nor feynid/ for whi
dye pingis fiscal yan cumen to vn-
ned into vayn langye/ & willinge
ye redyers of ye lawe. & vnderstand
not what pingis ye speken. nip of
what pingis ye affirmen/ & we wite

þat þe lawe is good: if ony man
vse it lawfuli; & witinge þis þing
þe lawe is not sett to a iust man: but
to vniust men & not suget. to wickid
men & to synners. to cursid men &
defoulid. to sleeris of fadir & sleeris
of modir. to mensleeris & lecchouris.
to hem þat don lecherie wiþ men
lesingmongeris & forsworen. & if o-
ny oþir þing is contrarie to þe holsum
techinge þat is aftir þe euangelie of
þe glorie of blessid god. which is
bitakun to me / I do þankingis to him
þat coumfortide me in crist iesu oure
lord. for he gesside me feiþful & putte
me in mynysterie þat first was
a blasfemere & a pursuere & ful of wron-
gis. but I haue getun merci of god.
for I vnkunnynge dide in vnbileue/
but þe grace of oure lord ouer abou-
dide wiþ feiþ & loue þat is in crist iesu/
A feiþful word & worþi al resseyuynge



Lyke wise women shuldnot prey
ch goode wordes/ne women lerne to
lerne wise at sermoun/but suffre
not a women to teche neyther to lya
ne lordishipe on pe hous wife. but
to be in silence/for adam was first
formed ere eue/and adam was
not deceyued. but pe woman was
deceyued in breking of pe lawe/
but she schal be saued: vi gif she
of children. if aye dwelle perfitly
in fay and loue and holynesse wit sobr
ietie. Capitul xxiii. Nelle
ye any man wiue abishop
reproue pe seruy a good werk pfor
it behoue pe abishop to be vnpoute
vnpryse. pe houbonde of one wife. so
be pe prudent chaste. vnwoun. holdinge
schamfil. ne attedyne. not gyuen mythe
wine. not striyne not bis aunpreat.
not fol of chyldrenne not ouercome.
but vnlerne hos hous and ihaue some

[illegible]
[illegible]
[illegible]



and before god/ & she that is a widowe
truly & desolate hope in god. and be
ye in obsecrations & prayers nyght
and day/ for she that is lyuynge in
delynes is dead & commande yon pis
pynge. that yet be wyp out reprehe/
for yf any man kep not aure of his
owne. & moost of his houshoolde
men: he hap renyed pe fey/ & is
worse pan an vnfeyphul man/ al
widowes pe chosen not lesse pan sixty
yeer. that was wyf of oon houshoonde.
& hap witnesynge in good werkes/
yf she norishyde children. & she ne
seuede pore men to herbourgeyn
she hap ministred pe seruyn of holy sant
yf she mynystrede to men pat suffer-
den tribulacon/ yf so she folowyde
al good werke. but eschewe pou
youngre widowes/ for whanne pey hau
don lecherie: pey wolen be wedded
in crist/ hauynge damnacon: for

per hem mend voide ye firste cap/
ille per poil lerne to gnaw hym
fast. not only wel but fil of ma/
dis and vnkouns: fyrstly ye figure
yat he hymself was/ for yat he
yerye wydowes he devoured. ye last
yat for yat he lost his possessyons
to ye wydow. wherfore ye wydow
dare: in mine aduersyte/ yat no
ule shal be vsed against ye feu
mad/ for my frynds wyll say to me
wha anyaunt hyr he hym yat ye
dyrstyl be not greved: yat fadile
to hym yat hath lost his possessyons
for yat he hath gon aprehensyons:
for yat he hath in double manner/
vsurd yat yat yat he vsurd in hood
wink. ye mytye/ for frynds fayl
fyl not bridle ye mouth of ye
dyrstyl: and a[a] thirdly in ye
end: yat yat he hath lost: yat
he dare not be ashamed to aske

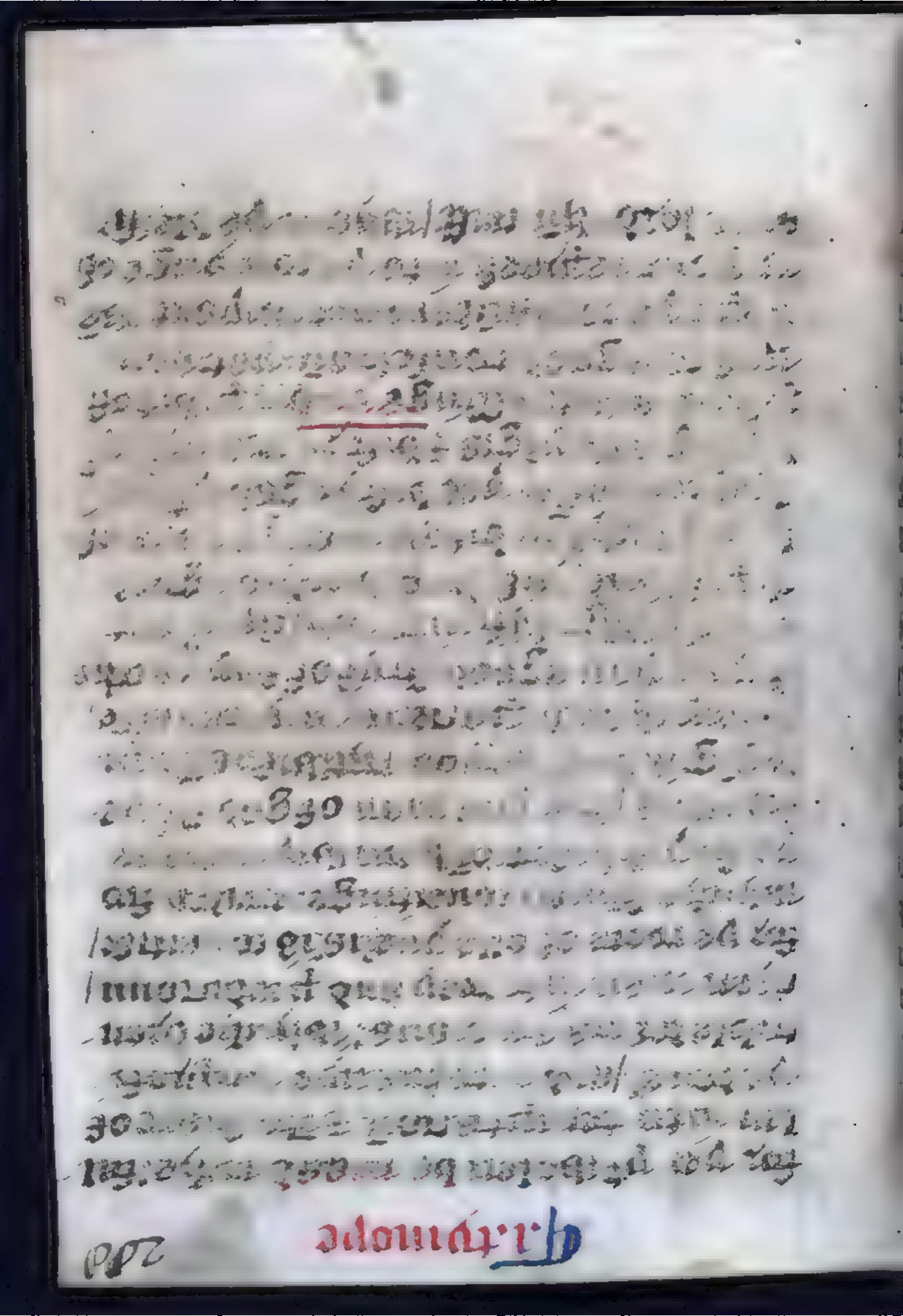
[illegible] pre wrtmestis/ut
[illegible] pou wen put hymē before
oure wen. put also oure hymne before
[illegible] god & hym and & his dio-
[illegible] pou [illegible] yere pri-
[illegible] pheise/ & no no pri-
[illegible] pou [illegible] pe/ quite
pou honōge & no man: nor ōnō
[illegible] pou [illegible] ofrenties of-
[illegible] pis [illegible]
[illegible] & vse alical [illegible]
[illegible] & [illegible] pri ofte [illegible]
[illegible] & [illegible] [illegible]
open [illegible] gaudgerinto tom: that
[illegible] pou [illegible] after/ & [illegible]
[illegible] open: & yo yat [illegible]
[illegible] oure [illegible] [illegible]

What [illegible] [illegible] pou
[illegible] [illegible] pou [illegible]
[illegible] [illegible] [illegible]
of [illegible] & [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible]

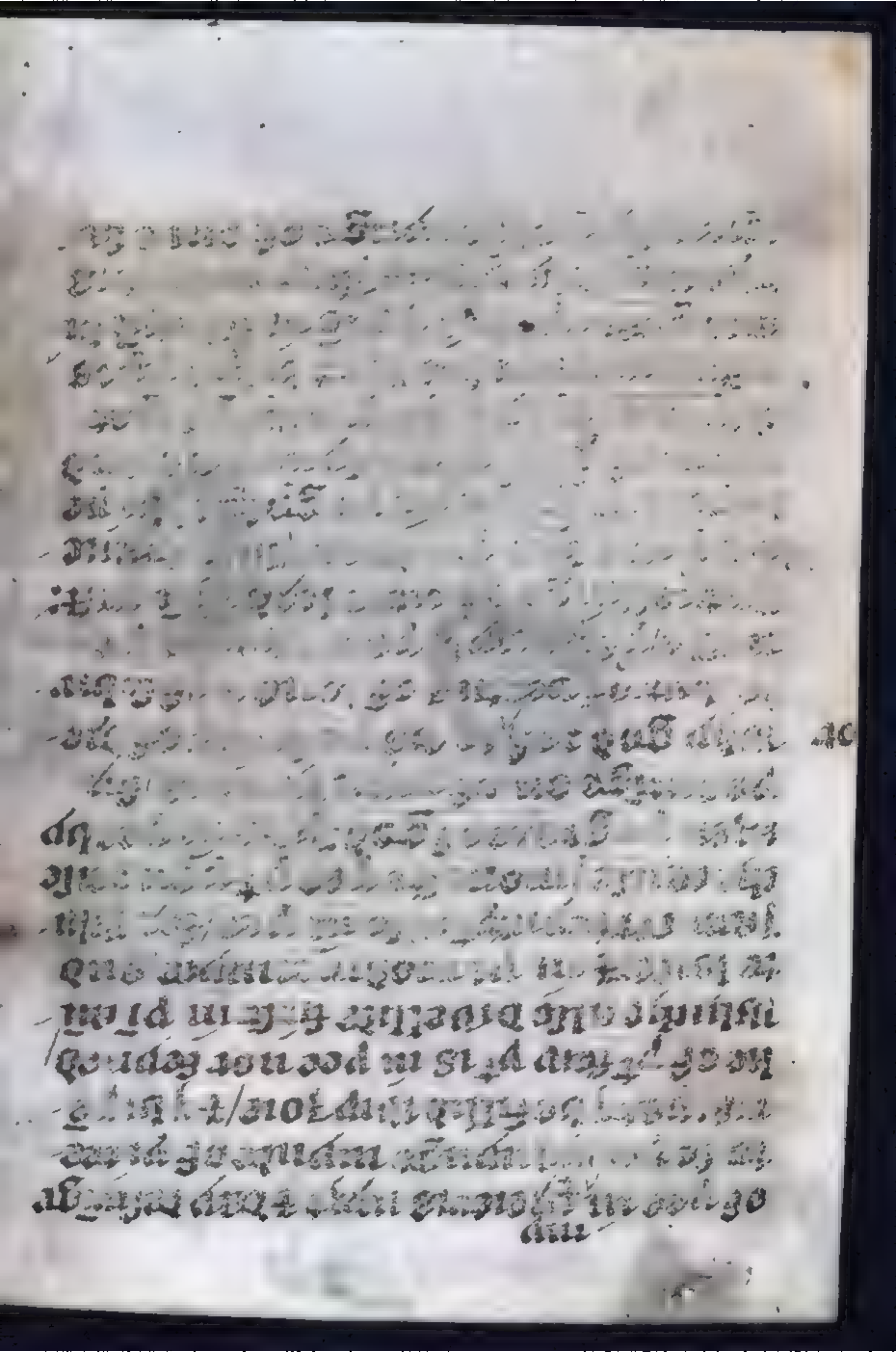
Disprise them not for yet ben brynge
but more serue yet: for yet ben scripful
and laued. Whyche ben pynnacles
of lerynge teche you yese pigis: &
monstre you yese pigis/ howy man
walyp oyr wise. & awrdyp not to ye
hollynd words of oure lord Ihū
xt. & to yt teslyngc yt is bi pure: ye
is proud & can no pung but lang
wedlyp aboute questiōs. & stryp
wyngc of words: of ye wlyche bē
brought forp. cucuyes. stryues. vlal
ceuyes. yuel suspecaus. fistigis of
men yat ben corrupt in soule/ and
yat ben pued fro trupe: yt men
wynnyngc to be pure/ but against
wynnyngc to pure. wip sufficace/ for
we brought no pig into yis world.
& no doute. yt we wol not bere a
way oure pig/ but we hauynge foo
dis & wip what pigis we shulen
be yled: be we paid wip yese pigis/

for



¶ Here
endip ye firste pistle to tymothe
+ bisshop ye prophet to ye romaine

¶ Prolo-
logip vis sentence ¶ ye firste.c



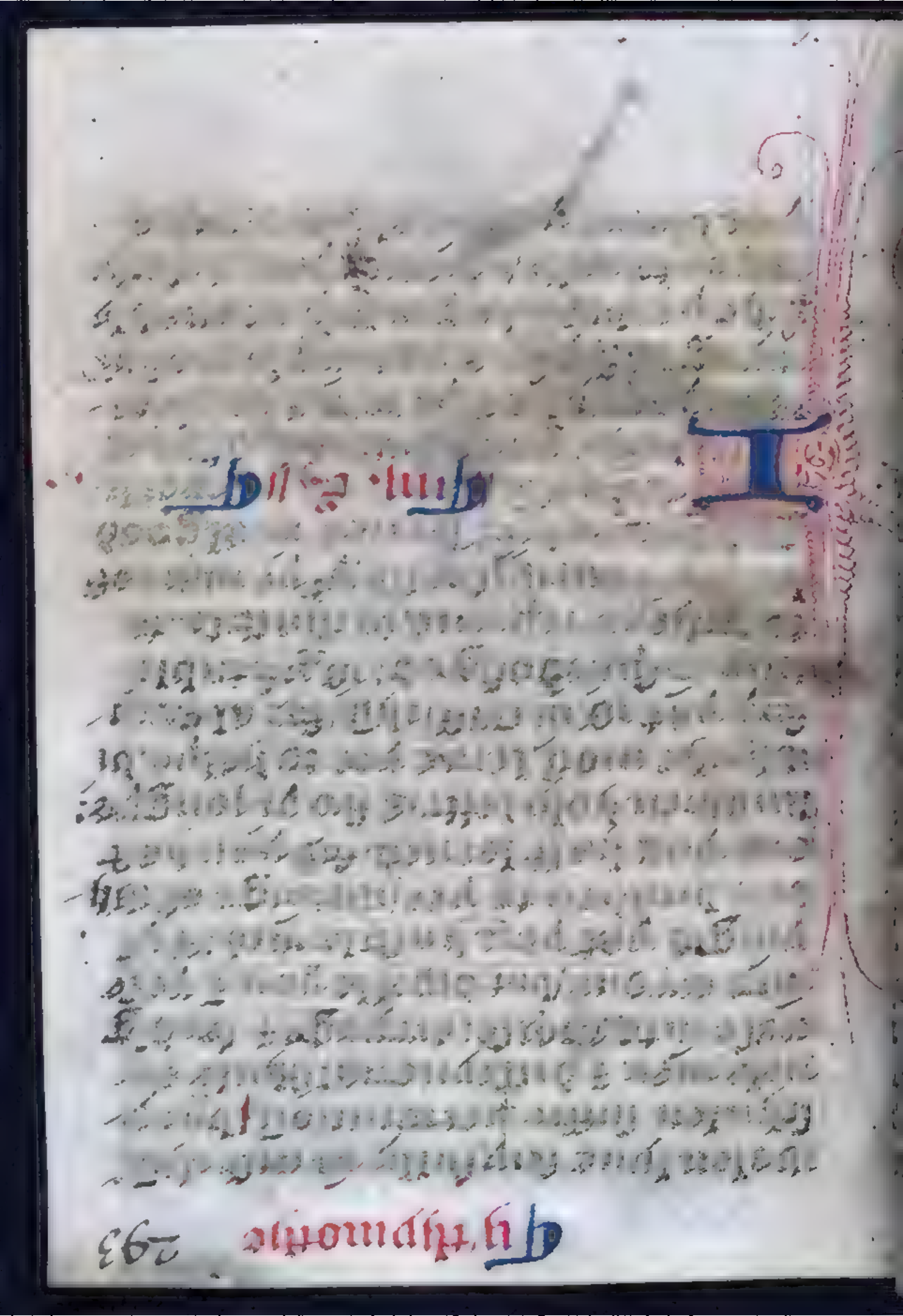
mysour shall cast. wherfore distroie cer-
tayn maist & vncorrupted is ye
gospell/in whiche yesu christ appeared
and spoke: & maister of hyeym me-
ssyr wherfore cause also I suffire yese
y gospell yesu not confoulded for
whom I have bulued/&
in his sentence y he is myzty to ke
pe y to take to my keynge into y
kingdome pou pe fourme of holsū
wordes wiche pou herdist of me
sayd shall cast/neye pou pe
good taken in yi keynge. vp pe ho
ly gost yt hymselfy in vs/pou wor-
ye yat yat yt lem in vse vsed
ar. by ye me: of wiche is kyelin
& tryge gyrlis/ye lord yesu mercy
& ye lyes of barlyfoxes: for cste he
sayd. ye cast maiesty not cay
sayn/but whatsoeuer yesu is wrote:
& sayd yesu yesus ro-
to yis is spirit mercy of god & yat

¶ The seconde chapitre

matter ye word of god comp as a
minister of wisedome hete is & pitieous:
wisedome seldom doth fro ye temple sey/ng/
yat ye mysyage of god is nolw com. and
yet sedyuertyd ye seyd of sim mē vsit
sed sentence of god sondy: ha
vnyge yat ye/ye lord knowey
wisedome be/ise/ & ehe man pt iustiey
yat ye man of ye lord repentey fro his wic-
kednesse/ist in agreet hone of not
only ye velw of gold & of siluer: but
also of ye & of eye & so sinnes vn-
to ouerney sinne vnto despayr, p
face of ye man dersey hē nis fro
yesse ye man be aurel holowed ī-
to ouer fyl & vnchaable to ye lord.
now to al good wers/ and se you
ye defyce of zour ye/but see p vyt
sinnes sey chunte yes wey hē
yat vnhardly acquen ye lord of a-
ny ye/ye/ and reserue you sel-
ley yet thoses and wey ouer lam-

myngs: Bisinge yt ye gruchē and
mynge/but rather bihoolde ye seruauntes
of ye lord to dide not: but to be mylde
to alle men. able to teche. patient
with temperance. repenynge your
yat myche sholde ye trowe. yt sum
tyme god yeue to yē forgyenynge:
yat yei knowe ye trowe/ & yat ye
may aryse fro snares of ye deuel: of
whom yei ben holden prisoners at
his wille ¶ iij. c ¶ This wille
you pis ynng. yat in ye last
dayes perelis tymes schulē arize/
and men schulen be louynge hem
selfe. coueytous. hyze of herynge. proud
blasphemynge. nofrikcbiedient to fa-
ders & modir. unkynde. vnholy without
affection. vnpeysable. false bla-
mers. incontynent. vnfyndele tra-
tore bitaynyde. maliciouse. of yuyl
wyll. sellen hip prouide yoryng. vnpur
louers of lusts. more pan of god.

[illegible]

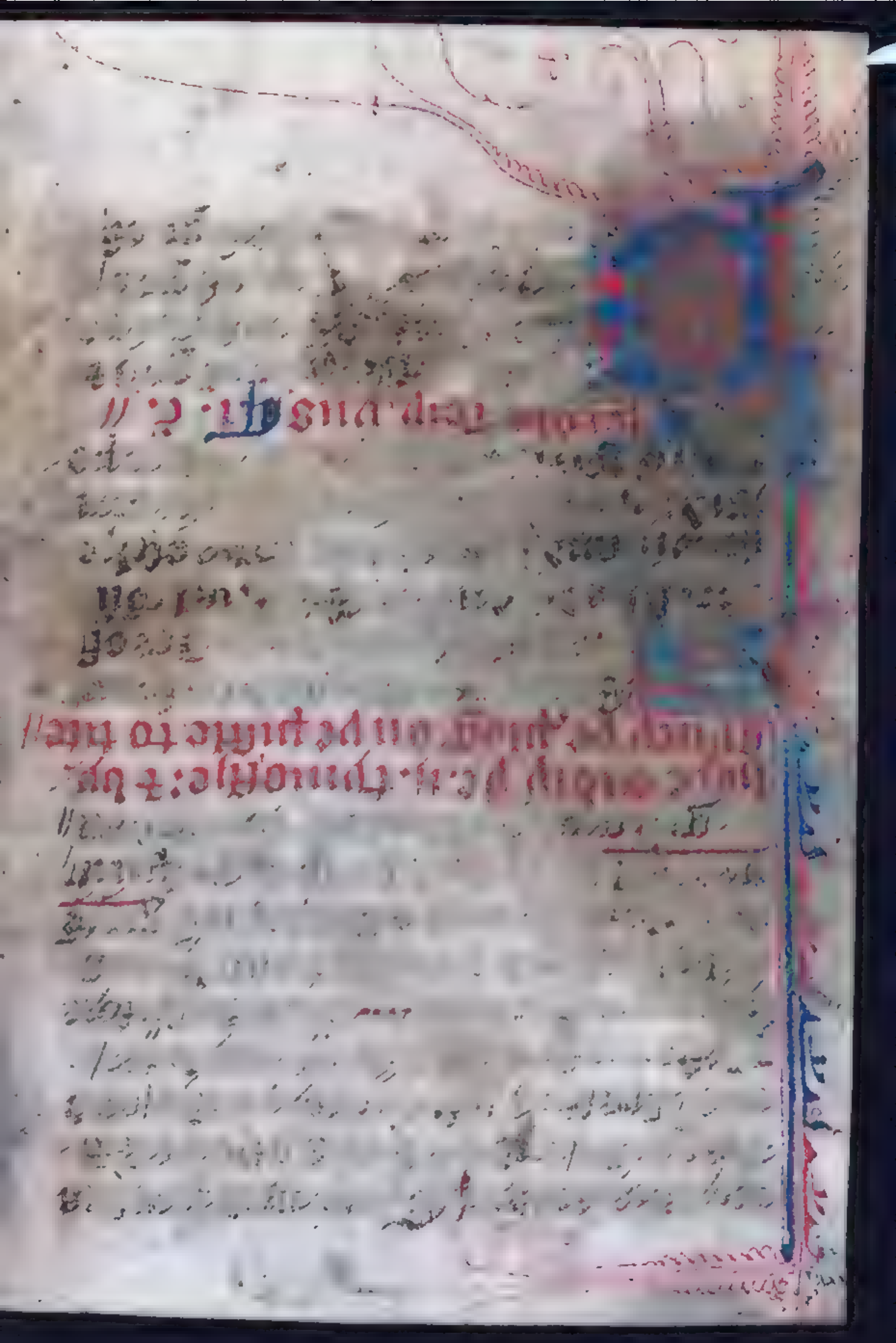


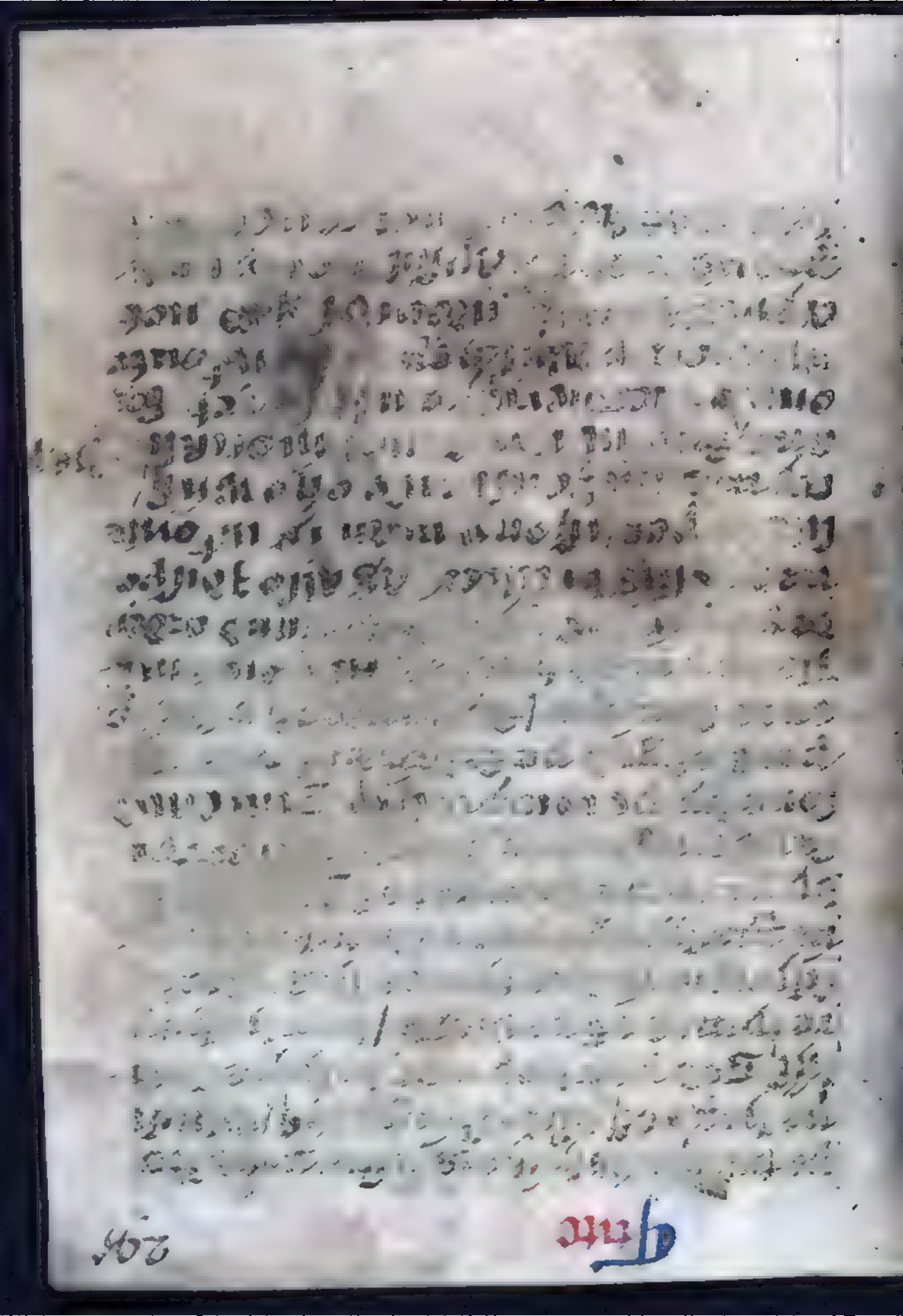
¶ Ij. tymothe

[illegible]

[illegible]

[illegible]





to deme men / but to vndeme men
t to vnfeipfull: no thing is deme/
for pe soule and conscience of hē
ben made vndeme/ pei knowlechē
pat pei knowen god: but bi dedis
pei denyen wharme pei ben abo-
mynable and vnleefful: and rep-
rable to al good werk. Tit. ii.
ut spelke pou po pingis pat
buseme hoolsum techinge.
pat oolde men be sobre. chast. pru
den. hool in feip in loue & pacēce/
also oolde wymmen in holy habite.
not slaundreris. not seruyngis mu
chc to wyn/ wel techinge pat pei
teche prudence/ monesse pei yon
ge wymmen pat pei loue her hous-
bondis. pat pei loue her chil dren.
and pat pei be prudent. chast. sobre.
hauyngis care of pe hous. bonigne.
subget to her hosbondis. pat pe
word of god. be not blasfemed/

also monesse you yonge men þt you
be sobre / in alle things yeue yt sile
ensample of good werkis. Ite
Syngr. in holynesse. in sadnesse. an
hoolsome word & vnreprynable / þat
he þat is of þe contrarie side be a
schamed. hauynge noon yuele
thing to seie of you / monesse you
seruantis to be subiet to her lordis
in alle thingis. pleesinge not ageen
seyinge. not defraudinge / but in
alle thingis schewinge good feyth:
þat yei ornen in alle thingis þe
doctrine of god our saueour / for
þe grace of god our saueour hath
appeered to alle men & hauyng / þat
he fro salue wickednesse & worldly
desiris. lyue sobrely & rightly & pi-
ously in this world / abidinge þe
blessed hope & þe comynge of þe
gl[illegible] of þe grete god & our sa-
uyour iesu crist / yaf hi silf for vs:

to arise bie vs fro al vnkindnesse/
and make seruants to ye vile & purple.
a mynable and lyke of gyrdes vnto
lies/ seyde you yet & moreover, pou-
ne and repreue they al mandement/
no man be afraide yet/ Prim. c. xx
[illegible] to be seyd
to princes and gouernors/ to
obeyd/ to be redy vnto al good werk. to blasme
no man. to be not fol of chydinge:
but be gentyl. shewinge al mylde
nesse vnto all men/ for we were sil
tyme vnwise. mislieuyng. erringe
and seruynge to desires and dyuer-
se lustes. lyuinge in malice & enuye.
worthy to be hated. hatinge one an-
other. But whēne ye kindnesse and
mildnesse of our saueour god ap-
peared. not of workes of rightwis-
nesse that we had done. but according
to his mercy he saued vs of

azenbigetynge and azen neiburn
ge of ye holy goost, whom he
m shedde vpon vs plenteously vp thru
cristour sauiour/ yt we iustified
by his grace: ben made by hope of
euerlastinge life/ I write vnto yu/
and of yese thinges I wole yat
you conferme oure/ yat yei yt
be leueen in god: be bisy to bea
rour oure in good werkis/ ye
se thinge ben good: and profi
table to men/ and eschewe you
foolishe questions and genolo
gies and stryues, and fightings
of ye lawe: for yo ben vnprofita
ble and veyn/ eschewe you a man
that is heretik, after oon and ye seconde
admonicion/ witinge yat is such
one yat is peruertid and sinnyd
and is condemned by his
mere dome/ wel, I schal sende to yee
Artemas or Tiche: hye you to

mouie to me to apcoplis for I haue
purposed to dwelle ni vinter per
vilily vistre send zeuan aneise inā
of liue and apollo: pat as ynig
faile to hem / pei pat ben of ours:
leme to be gouernouns in goode
werkis / to vse mynis vses: pat pei
be not wip out ~~[illegible]~~ fruit
ih / alle men pt ben wip me gretē
yee wol / gree you wel / ceuis pat
louen us in fey / pe grace of god
be wip yon alle amen. Here endip
pe pistle to tite: & here bigynnep
pe to philymon //

Ē unlike formular or form
of letting to philymon, as o
ne of pese two formulars writing
to him for pe sake of some out of
prisone. pe pe second ancestrum //

Iesum xcip pusc.
pt bestowen of ihū crist.
tymoto bropr: to philymō

blessed and our helpers and to
appease most dere father and to ar-
dip our enemye harryst, and in ye
dirdye yt is in yn heuen/ gyue ye
to you and yees of yor entre fadir:
and of yo holy ghost/ yo yor
kingis to my yt is necessary
[illegible]
[illegible]
yt yor holy ghost/ yor yt comfort
of ye holy ghost vnto yees/ in hu-
wage of all good thing in yt vyll/
and shalle gyue yow and conforte
to yi pleasure/ for ye enmyng of
holy mentrichen by yee hoyn/
ye vnkynde thing shuldyst say
yt man in mat yis to manifide
to yee. yat yor yor thoyghtis to pro
phyte: but bilcoyse vnto for dyuine
yew yor art gods as ye elre poul:
and not ye bondmen of yin mat/

I beseche for my sone onesime. wh=
om I in bondis begat: which sũ
time was vnprofitable to yee/
but now profitable to yee & to
me: whom I sende agen to yee/&
resceyue yee him as myn entrai=
lis/whom I wolde wip holde wip
me: yat he schulde serue for yee to
me in bondis of ye gospel/but
wip out ye counsel I wolde not
do ony thing: yat ye good schulde
not be as of nede. but willful/for
peraventure. yer fore departide
fro yee for a tyme. yat you shul
dist resceyue him wip outen end
now not as seruant: but for aver
ment. a moost dere brop. mo=
ste to me/and how mych more to
yee. both in flesch and in ye lord.
yer fore if you hast me a felowe.
resceyue him as me/for if he hay
ony thing auoied yee. sipir ownay.

A lette pou pis yung to me / ⁊ po-
ul wroot wip myn hond / ⁊ schal
zeldr pat ⁊ sere not to yee: pt also
pou owist to me pi sile / so vzo pur
⁊ schal vse yee in pe lord: kille pou
myn entrails in crist / ⁊ trustip
gre of pin obedyence. wroot to yee
wittnige yat pou schal do ouer
pat ⁊ sere / also make pou redy
to me hu hous to dwelle mine /
for ⁊ hope yat by zoure preeres
⁊ schal be zoueu to zou / & pastras
prisoner wip me in crist ihū. ⁊
gretip yee wel / and mark ⁊
anstark. denis. luas. my helpe
res / pe grace of oure lord ihū be:
be wip zoure spirit. Amen Explicit

Here endip pe pistle to timoū /

And here biginnep pe pistle

On pe pistle to pe Ebrewis //.

First it is to seie. why poul pe
apostle. in pis epistle. Tum
inge seyip not his vsage: discry
uynge of his name or pe dignite
of his ordre/ pis is pe cause pt he
writinge to hem pt were of circu
cision: & bileuede. wroot as pe apo
stle of hesym meu & not of ieuis/
& he knowinge her pride: & seyein
inge his owne humplnesse: nolde
putte bifore. pe desert of his office
& in lyk manie also zon pe apostle
for humplnesse in his epistle. for pe
same skile sette not his name to
fore/ as it is seid pe apostle seine
pis epistle to pe ebrewis written
in ebreis tunge/ & aft pe drep of po
ul pe apostle: luk pe a euangelist
made it in greek spechc. holdinge
pe sindirstondinge and pe ordre
of it. Explicit cap. pus. ti. d. ;oo. //

Od pat spak sum tyme
by prefetis in many ma
neris to eure fadir: at pe
laste in pese dayes he hap
spoke to vs by pe sone/
whom he hap ordeyned eir of alle
pingis: & bi whom he made pe wo
rldis/whiche whane also he is pe
brightnesse of glorie. & figure of his
substance. & berip alle pingis bi wo
rd of his vertu. he makip purgacoun
of synnes & sitip on pe rijthalf of pe
magiste in heuenes/ & so mipchie is
maad betir pan angels: bi hou e
mychie he hap enheritid amore dy
uerse name biforе hem/ for to whi
che of pe angels seide god eny tyme:
pou art my loued sone I haue gen
ded pee to day: & eftsoone/ I schal
be to hi into a fadir: & he schal be
to me into a sone, & whanne eftsoo
ne he bringip in pe firste bigeten

sone. ¶to ye world: he seyd alle ye
aūgels of god worschyp hyt/ vt he
seyd to aūgels/ he yt makyd hys an-
gels spirits: ¶ his myn nystrac[illegible]
me of fier/ but to ye sone he seyd.
god yi trone is ¶to ye world of wo
ld: a zerd of equite is ye zerd of yi
rwme/ you hast loued rytwysnes
se: perfore ye lord yi god. anoyntide
yee wyth oile of joie. more than yi
felowis/ ¶ you lord in ye bygynnyng
foūdidist ye erye: ¶ heuenes bén
werkis of yin hondis. yei schulē
pischye: but you schalt yistiy dw
elle. ¶ alle schulen wexe olde as a
doip. ¶ you schalt chaūge hē as a
doip: ¶ yei schulē be chaūgid/ but
you art ye same yi silf: ¶ yi zeris
schulen not fayle/ but to wyche
of ye aūgels seide ever god at onys tw
mentette you our my rytwysnes nu
I putte yi enemyes a stool of yi

feet: ¶ which ye alle ben not ser
uynge spiritus. sent to serue: for he
yat telleth ye erinnge of hyelpe. xj. c.
Therfore more pleteuously
bihouep vs to kepe po pi
ngs. pt we han heid: leste pauetur
we fleten awey/ for if ye like word
yat was seid by aungels. was ma
ad stad. ¶ echze breking of ye lawe.
¶ vnobedience took iust retribua
oun of wede: hou schulen we alsa
pe. if we dispisen so greet an hyelpe:
which whanne it hadde taken bp
gynnynge to be teeld out by ye lo
rd. of hem pt herden. is cõfermed
nto vs for god witnessiide to gidre
by miracles ¶ wondrs. ¶ gretenõ
uales ¶ diuerse vertues. ¶ deytõg
is of ye holy goost bi his wille/ but
not to aungels god sugettide ye
world to comynge: of which we
speken/ but sum man witnessiide

in a place. & seide what pingis
man pt pou art mynded of him
or mannes sone. for pou visitist him
pou hast maad him a litil lesse pan an
gels: pou hast crowned him wip glo
rie & onour. & pou hast ordeyned
him on pe werkis of pin hondis/ þ
hast maad alle pingis suget vndir
his feet/ & in pt pat he sugettide al
le pingis to him: he leftir no ping vn su
get to him/ but now we sen not yit
alle pingis suget to him but we sen
him pat was maad a litil lesse pan
angels. iesu for pe passion of deep.
crowned wip glorie & onour. pt he
porouz grace of god schulde taste
deep for alle men/ for it bisemede him
for wyom alle pingis. & by whom alle
pingis weren maad/ whiche hadde
vprouzt many sones into glorie. &
was autour of helpe þe of hem. pat
he hadde an ende by passion for he

pat hallowip ⁊ pei pat ben hallo-
wid: bē alle of oon / for whiche
cause he is not schamed: to depe
hē bryp nrē seynage / I schal telle pi
name to my bryp̄en: in pe mydd̄il
of pe chirche. I schal heire pee / and
eftsoone I schal be trusturuge to hi /
⁊ eftsoone / lo I ⁊ my childre: whiche
god zaff to me / ꝑ fore for children.
wimmynede to fleisch ⁊ blood: ⁊ he
also took part of pe same / pt by
dey he schulde distrie hi pt hadde
lordschip of deep: pt is to seie pe de
uel / ⁊ pt he schulde delyuere hem.
pt by drede of deep. vi al lyfi: were
boūde to seruage / ⁊ he took neuere
aūgels: but he took pe seed of abra
ham / wherfore he ouzte to be liked
to bryp̄re by alle pīgis: pat he sch
ulde be maad merciful ⁊ aceptiū
bischop to god / pt he schulde be iii
ciul to pe trespassis of pe peple /

for in pat pīgis in whiche he suffrede
& was tempted: he is mysti to helpe
pe: also hem pat ben tempted. III. C.
Therfore holy brēpren. & pte
ners of heuenly clepinge.
biholde ze pe apostle & pe bisschop
of oure confessiōn ihū/ whiche is
treuwe to hī pt made hī: as also moi
ses in al pe hous of hī/ but pis
bisschop is maad worpi of more
glorie pan moises: by as mychel
as he hap more onour of pe hous
pat made pe hous/ for eche hous
is maad of sum man/ he pat ma
de alle pingis of nouht is god/ and
moises was treuwe in al his hous.
as seruant into witnessinge of
po pīgis pat weren to be seid/ but
crist is a sone in pe hous/ whiche
hous we ben if we holden sad trust
& glorie of hope unto pe ende/ whi
lis as pe holy gost seip/ to day if

ze han herd his voice. wyle ze hard-
ne zoure herts. as in wrappynge.
lyk ye day off temptacoun in desert/
where zoure fadrys temptiden me.
& preuyden & sizen my werkis four-
ty zeris. wherfore I was wrop to
pis generacoun. & I seide euere more
yei erren in herte/ for yei knewen
not my weies to whiche I swoor in
my wrappe: yei schulen not entre
into my reste/ bxy word seze. leste yu
venture in ony of zou be ony vnle-
yerte of vnbileue. to depte fro ye
liuynge god/ but monest zo. ech
by alle dayis. ye wyle it is
named: pr noon of zou be hard-
ned by fallace of synne/ for we be
made ptencris of crist. if nevelys
we holden ye bigynnynge of his sub-
stance stid into ye ende/ wyle it is
seid. to day if ze han herd ye voice
off hi: wyle ze hardne zoure herts.

as in yat wrayyīge, for sinne herīge
wrappide. but nor alle yei yt wenten
out of egipt by mouces but to wh
ic was he wrappid fourty yeres.
wheyr not to hem yt sinnede. wh
ose carcyns were cast doū ī desert. ⁊ to
whiche sayd he: yat yei schuldē not
entre into ye rest of hī. no but to
hē yt were vnbileefful. ⁊ we sen
yat yei impyten not entre into ye rest
of hī for ūbileue. ¶ iiij. c. xc//
Therfore drede we lest ye auen-
tur. whyle ye bihete of entrīg
into his reste is left: yt if ony of vs
be gessis to be aweye/ for it is teld
also to vs as to hem/ ⁊ ye word yt
was heird. profite not to hē: not me-
ynd to fay. of yo yīgis yt yei herd
for we yt haue bileued schule entre
into reste as he seide/ as I sayd ī my
wrappe. yei schulē not entre into my
reste ⁊ whānne ye werkis were made

parfit at pe ordynaunce of pe lord.he seid pus in a place.of pe se
uepe day & god reste in pe seuepe
day.from alle hise werkis & i pis
place eftsoone pei schulle not entre
into my reste perfore for it seip.
pat sinnen schullen entre into it
& pei to whiche it is teld bifore.
entrid not.for her unbileue:eftsoo
ne he determinyep sinday & seip.to
muy/to day after so mypche tynie
oft tynie.as it is seid bifore/to day
if ze han herd his voice:nyle ze harden
zoure hertis/for if he hadde
zouen reste to he:he schulde neie
speke of oper after pis day perfor pe
sabot is left to pe peple of god/
for he pat is entrid into his reste.
reste of his werkis.as also god
of hise/pefore haste we to entre
into pat place.reste.pat no mu
falle into pe same unfaiynyple of

vnbileue for ye word of god is quik
& spedy in worchinge. & more able to
perische yan any they eggyd sibend.
& streachip forp into ye departinge.
of ye soule & of ye spirit & of ye joy-
tures & merolbis. & deuier of panyes
& ententis of & yertis/ & no creature
is vnvnsible in ye sizt of god/ for alle
pingis ben nakid & open to his yen/
to whom alword to vs/ ÿ fore we pat
yan agreet bilthop pt perside yeue
nes. thil ye lone of god. holde we ye kun
oulechinge of oure hope/ for we han
not a bilthop pt may not hane com-
passion of oure infirmytees. vt ben
tempted vp alle pingis ba ye hewste vs
oute spine ÿ fore go we wip trist to ye
trone of his grace. pt we gete merep.
& finde grace in conueniable help. V.C.
or ethe bilthop taken of men:
is ordeyned for men. in pingis
pat ben to god. yat he offir gifts and

sacrifice for synnes/ Wherfore ye may to
gydre forgiue wyth hym pat ben vnkun
nynge & errē/ for also he is enuironed
ned wyth infirmyte/ & yfore he offyr
as for pe peple: so also for hym self to
offre for synnes/ neyp oup man takyp
to hym onour: but he pt is clepid of
god as aron was/ so art darfiede
not hym self. pt he were bischop: but
he pt spak to hym. you art my sone: to
day I gendride pee/ as in anop place
he say/ you art aprest in ay on tem en
de after pe ordre of melchisedek/ Whi
che in pe dayes of his flesch. offrde
wyth greet cri & teris. pieris & bise
chynge. to hym pt myzte make hym safe
fro deep. & was heerd for his reuerence
and wheune he was goddis sone:
he lerniede obedience of pese pingis
yat he suffrde/ & he brouzt to ende
is made cause of euerlastynge helpe
to alle pat obeischē to hym/ & is clepid

of god a bischop bi pe ordre of melchi
sedek/ of whom þis is to vs a grect wo
rd. for to seie. & able to be expoinned
for ye beu maad feble to here for why
anne ye oughtē to be ministris for tyme.
cessoone ye neden þt ye be mast whiche
beu pe lettris of pe bigynnynge of god
dis wordis & ye bē pilke to whiche
is nede of mylk. & not sad mete/ for
eche þt is partener of mylk: is wip
oute part of pe word of rightwisnesse/
for he is a litil child/ but of parfijt mē
is sad mete: of hē þt for custū han
wittis exercised. to discreciōn of good
& of yuel. ¶ pe sixte. chapitre. //.

Therfore we bringē in a word
of pe bigynnyng of crist: be we
born to pe perfeccion of hī not eft
soone leggīge pe fondement of pe
uertu fro dead werkis & of feip pe to
god. & of tedīge. of baptym & of leg
ynge on of hondis. & of risynge azen

of deed men. & of pe euerlastinge
wm/ & pis pīg we schulen do: if
god schal suffire/ but it is impos
sible pat per par ben comes lizted.
and han tasted also an heuenly
zift. & ben made ptencrs of pe
holy goost. & nepeles han tasted
pe good word of god. & pe vertues
of pe world to comīge. & bē slidē
awey: pat per be renewid azē to
penaunce/ whiche eftsoone crucifi
en to hē silf pe sone of god: & hā
to scorn/ for pe erpe pt drinkip repī
ofte comīnge on it. & bringip forp
conenable erbe to hem. of whiche
it is tilid: takip blessing of god
but pt pat is bringinge forp por
nes and bryers: is repūnable and
nezh to curse. whos endinge schal
be into brennynge/ but ze moost
derworpe we trustē of zou betere
pingis. & ner to helpe: pouz we

speken so/ for god is not vnjust:
pat ye forzete zoure werk & loue.
which ye han schewid in his na-
me. for ze han mynystrid to seyn-
tis. & mynystren/ & we coueite pt
eche of zou schewe pe same bisynes-
se to pe fullige of hope into pe ende/
pat ze be not maad slow: but also
sueris of hem: which by feip and
paciencie. schulen enerite pe bihes-
tis/ for god bihetynge to Abraham.
for he hadde noon greetir bi which
he schulde sweere. sibor bi hi silf &
seide/ z blessinge schal blesse pee:
& z multiplynige schal multiplie
pee/ & so he longe abidynge. hadde
pe bihestis/ for men siweren bi a
greetir pan hem silf: & pe ende of
al her plee. is an oop to confirma-
cion/ in which pig god willinge
to schewe plentiuoustyer to pe ei-
ris of his bihestis. pe stadnesse of

his counsell: putt de vi tibi in coy,
pat by tibey pigis vnmouable. vi whi
che it is vnpossible pt god lie: we ha
ue a strenghit solace. we pt fleen to gi
dre. to holde ye hope pt is put forp
to vs: whiche hope as an auker we
han ellur to ye louc & lad & gonige
in. to ye inner pigis of hindige/ where
ye vifore ihū pt is maad bischop ibt
outen ende. by ye ordre of melchise
dek enarde for vs ¶ Vij. ꝯ. xxxx
nd pis melchisedek kyng of
salem: & pest of ye hizeste god.
whiche mette wip abraham whānne
he turnede azen fro ye slayngge of
kyngis: & blessidde hī/ to whom: abra
ham also deyp tide tyis of alle pigis/
first he is seid kyng of rizeusnesse: &
afpward kyng of salem. pt is to seie
kyng of pees/ wipout fadir wipout
modir. wipout genologie: neip ha
uyng begynnyng of dies neyp

ende

ende of lyf / & he is leued to ye sone
of god. & dwellip pst wip oute ende /
but bihold ze yon greet is pis: pat
to whom abraham pe patriarki zaf
tipis of ye beste pīgis / for men of ye
sones of leuy taking prestyod: han
maūdement to take tipis of ye peple
by ye lawe / pat is to seie of her brē
en: pouz also pei wenten out of ye
lendis of abraham / but he whos ge
neracoū is not nombrid in hem
wolk tipis of abraham / & he blessid
pis abraham which hadde repro
mysiōns / wip oute azensei ynge. pat
pat is lesse. is blessid of ye betire / &
here deedly men taken tipis: but ye
he berip wituesinge pt he lyuep / &
pat it be seid so: by abraham. also le
uy pt wolk tapis was tipid / & zit he
was in his fadris lendis: whanne
melchisedek mette wip hī / pfore if
ypsemoū was by pe prestyood of leuy.

for vnder hī ye peple took ye la
we. what zit was it needful. auo
yr prest to rise by ye ordre of mel
chisedek. & not to be send by ye or
dre of aron/ for why why auue ye
prestho̅d is translated. it is nede.
yat also translacoū of lawe be
made/ but he in whom yese pī
gis ben seid. is of anoyr lynag
e of whiche no man was prest
to ye auter/ for it open p̄ouue lo
rd is born̄ of iuda: in whiche ly
nage moises spak no pīg of p̄st
is/ & more zit it is to knowen/ if
by ye ordre of melchisedek. anoy
prest is risen vp: whiche is not
made bi ye lawe of fleischly ma
ndement. but bi vertu of lif p̄t may
not be vnbon/ for he witnesseth. p̄t
you art a prest wip outen end
by ye ordre of melchisedek/ p̄t it
prenynge ye mandement before

gwīge is made: for vnsadnesse &
vnpropist of it/ for whi ye lawe yr
ouzte no pīg to vsecion/ vnt ȝ is
a vnigīge m of abetie hoge. by
whiche we neizen to god & hou
greet it is: not wt out sweryngge:
but ye oȝe been made ȝ this wip
outen an oop: vi hī pt seide to hī/
ye lord swor & it rewe hī: you art
a prest wonten ende by ye ordre of
melchisedek so wyche ihū is ma
ad vnyete of ye betir testament/
& ye oȝe were many prestis
perfore for yei were forbodē by
deep to dwelle stille. vt pis.
for he dwellip wipoutē ende. hap
an euerlastīgge prestiode. wherfo
re also he may saue also wtoutē ende
comyngge nyȝ by hī silf to god and
euermore hpuep to ȝie for vs. for
it vsemede yt such a man were a
bischop to vs: holy innocent vndefou

lid. alle departed fro synful mew: 7
made hyzer pan heuenes / wyche
hap not nede eche day as ꝑistis: first
for his owne gilts to offre sacrifiis:
7 afterward for ye peple for he dide
yis pīg in offringe hī silf oones / 7
ye lawe ordeynede men ꝑists hauīge
sikneſſe but ye word of sweringe.
wyche is after ye lawe: ordeynēde
ye sone yarkis wyouten aide

ut a cryste on yo pīgis. viii.

yat bew seid / we han such a
bisshop yat sitt on ye rythhalf of
ye seete of gracioussle m heuenes: ye
mynyster of seyntis 7 of ꝑiy taber
nacle yat god made. 7 not man for
eche bisshop is ordeynied to offir. zif
tis and sacrifiis, wyer fore it is ne
de yt yis bisshop. have sum thing. yt
he schall offre / ꝑfore if he were on ear
ye he were no preest / wyhānne ꝑ were
yat schuldē offre zifts by ye lawe:

which serued to ye sampler and
schadowe of heuenly pīgis as it was
answerd to moises. Wham he sc
hulde ende ye tabernacle se he seide/
make you alle pīgis vi ye sampler
pis scheuid to yee in ye mount/ vut
nolb he hap getū abetir mynysteric:
vi so mydie as he is ammynstir of
abetire testamēt. Which is cōferme
wip vetire vnlyeftis/ for if pillie firste
hadde lackid blame: ye place of ye
seconde schulde not have be sought/
for he reprenyngi hem: seip/ lo dies
comen seip ye lord: & I schal make
parfit a neiwe testament on ye ho
us of israel. & on ye hous of judai
not lyk ye testament pt I made to her
fadris in ye day in which I caught
her hond: pt I schulde lede hē out of
ye lond of egipt/ for yei diwellidein
not in my testament/ & I have disp
sid hem seip ye lord/ vut pis is ye

testament. Whiche I schal dispose to
ye hous of israel, aft̃ yo dayes seip
ye lord: in zeuynge my lawis: into
ye soulis of he̅. and into ye hertis
of he̅. I schal a boue write hem/ and
I schal be to hem ito a god: & yei schu-
len be to me into a peple/ & eche mā
schal not teche his neiz bor: & eche
man his broy̆. seiynge/ know ye on
ye lord: for alle men schulen knowe
me/ fro ye lesse to ye more of hem/
for I schal be merciful to ye wrandc-
uesses of he̅: & now I schal not bipē
ke on ye synnes of he̅/ but in sepīg
aneise: ye forme testamt oold/ & yt
yat is of mynye dayes & wexip oold:
is nyz ye deep. ye nynye chapit̃/
and ye former testament had
ye iustifiyngis of worschip &
holy ynng during for a tyme/ for ye
tabernacle was maad first. I wiyth
weren midilsteedis. & boord & settig

for y of loones which is seid holy
& aff ye seconde tabernacle. ye is se
id sancta sanctorum. ye is holy of ho
ly pigis hauynge a golden censer.
& ye ark of ye testament. keiled a
boute on eche side wip gold/ i which
was a pot of gold. hauynge mana.
& ye zeerd of aron yat floureide. &
ye tablis of ye testament/ o whi
che pigis weren cherubyns of gla
zie. ouer shadowige ye propitatorie/
of whiche pigis it is not nolw to
seie by alle but whane yese pigis
weren maad to gidre: prestis en
rde eiceremore i ye former taber
nacle. douge ye offices of sacrifis
but i ye seconde tabernacle ye bisch
op entrde oones in ye zeer not wi
oute blood. whiche he offrde for his
ignorance & ye peplis/ for ye holy
gost signyfiede yis pig. yat not zet
ye wey of seynts was opened. while

ye forth tabernacle hadde stand
which parable is of yis p̃sent ty
me: vp which also Ziphus & Sadok
lis ben offrid which moñ normu
le vnman seruynge p̃fit vi conscie
ce. only in meis and drinkis and
dyuerse washingis. & in ceremonis
of flesch yt were sett to ye tyme
of correcion / But cit being a bisch
op of godis to comynge: entrid vi
a lengere & a parfitir tabernacle not
made vi hond. yt is to seye not of yis
makynge, neyir vi blood of geet
bullis or of calues. but vi his ow
ne blood entrid onces into holy pl̃
ys / yat were fonden vi an eñlasti
ge redempcoñ / for if ye blood of
goot bullis & of bolis: & ye aschie
of a cow als sprengt: halowis vn
clene men to ye clenseynge of flesch
how mychie more ye blood of crist.
which by ye holy offrinde hi silf vn

wenied to god. schal deuise oure con
science fro dede werkis to serue god
pt lyuep, ⁊ þ for pe he is a mediatour
of pe newe testamentis. pat vi deep
fullinge vitiis unto redempcoun of
po trespassingis pt were vndir pe
former testamentis. pei pt ben depid
tiike pe biheste of eiuerlastinge eritage/
for wise a testament is: it is nede pt
pe deep of pe testament makere do
uie vitiis/ for a testament is confer
med in dede men/ ellis it is not iuo
ry: while he lyuep. pt made pe testa
ment/ wherefore neiþ pe firste testa
ment was haloud wiþoute blood/
for whanne eche mandiment of pe
lawe was rad of moises to al pe
peple: he took pe blood of calues. ⁊
of buckis of geet. wiþ water ⁊ reed
wolle ⁊ isope. ⁊ vi sprenpnde boope
pilke book ⁊ al pe peple ⁊ seide/
pis pe blood of pe testament pt god

commaundide to zou: also he sprey-
de wip blood pe tabernacle & alle
pe vessels of pe seruyse in lyk ma
ner/ & almost alle pīgis ben den-
sid in blood by pe lawe: & wipout
schedīge of blood. redempcoū of
synnes is not maad/ pfore it is ne
de pt pe samplers of heuenly pī
gis be clensid wip pese pīgis: but
pilke heuenly pīgis. wip better sa-
crifis pan pese for alle entride not
into holy pīg maad vi houdis. pt
ben samplers of vry pīgis: but
into heuene it silf/ pt he apere now
to pe chere of god for vs/ nep pat
he offre hī silf ofte: as pe vischop
entride into holy pīgis. vi alle ze-
ris in alien blood/ ellis it vihoofte
hī to suffre ofte: fro pe vigynnīng
of pe world/ but now once in pe
endinge of worldis. to distrucoū
of synne: v. his sacrifice he apeerid/

¶ as it is ordeyned to men ones
to die/ but aft' pis is pe dom. so crist
was offird ones. to a voide pe syn
nes of many men/ pe secounde
tyme he schal appere wt'oute syne:
to men pt abiden hi into helpe //:

¶ Of pe lawe hauyng ¶ F.c.
aschadowe of gode pigis pt
ben to come. not pe ilke ymage of
pigis: may neile make mē perfit
neizhige perfit. bi pe ilke same sacri
fiis. which pei offren ibi pouste ce
ssinge by alle zeris/ ellis pei schul
den haue ceesid to be offird: for as
mychel as pe worschipers denslid
ones. hadden not for pi more cōsci
ence of syne/ but in hem ymyde
of synnes is maad bi alle zeris/
for it is impossible: pat pe blood of
bolis synes be don away by pe blo
od of buckis & of geet/ pi for he en
tringe into pe world: seip/ pi woldis

¶ cyrcumcis

not sacrifice & offringe: but þ̄ hast sha
peu a body to me/ vxent sacrifis al
so for synne: pleisid not to yee/ þāne
I seide/ lo I come/ in ye bigynnyng of
ye book it is written of me: þat I do
yi wille god/ ye seyinge bifore þat
you woldist not sacrifis & offringis.
and vxent sacrifis for synne. ne yo
yngis ben plesant to yee. which je be
offrid bi ye lawe. þāne I seide/ lo I co
me: þt I do yi wille god/ he doip awey
ye firste: þt he make stidfast ye se
conde/ in which wille we ben ha
lowid: by ye offringe of crist iesū oo
nes/ & eche þ̄est is redy ministringe
eche day. & ofte tymes offringe ye sa
me sacrifis. which mow neie do
awey synnis/ but þis man offringe
o sacrifice for synnes. for euere more:
sitip in ye rizthalf of god ye stadw
fiso yeinnes for ay abidingis: til his e
nemyes be put a stool of his feet/

for vs gon offringe he made parfit
for eile halowid men / ⁊ pe holy go
ost witnessip to vs / for aft pat he
seide / pis is pe testament wiche ȝ
schal wrisse to he aftir po dages.
pe lord seip / in zeiynge my lawis i
pe herts of hem. ⁊ in pe soulis of
hem ȝ schal aboue write hem. ⁊ nolis
ȝ schal no more peiike on pe synnes
⁊ on pe wickidnessis of he / ⁊ where
remyssion of pese is. nolis is ý noon
offiynge for syne / ý fore vs inpire hauy
ge trist in to pe entrige of holy pigis
in pe blood of crist. wiche halowide
to vs a newe wey ⁊ lyuynge vs pe hi
linge pat is to seie his flesch. ⁊ we ha
uyinge pe grete prest on pe hous of
god: neze we wip ý ry herte in pe
plenite of feip / ⁊ be oure herts spre
ynd fro al pinel conscaence. ⁊ oure bo-
dies waschē wip clene water. ⁊ holde
we pe confession of oure hope. bowig

to no side/ for he is treue: pat hap
nnad ye bi heste/ & bihoide we to
gidre in ye chuuige of charite and
of goode werkis: not forsakinge ou-
re gidrige to gidre as it is of custi
to sii men/ but comfortige & by so
mych ye more: vi hom mych ze se
ye day neizhige/ for nois a sacrifice
for sinnes is not left to vs. pt sinne
wilfully: after pt we haue take ye
knowinge of trupe/ for wiy sinnis
vidnige of ye dom is dreedfull. and
ye fuynge of her: wiche schal wast
te aduersaries/ who pat bi cleip mo-
ises lawe: dieip without ony mi
ci: two or yre witnesse/ how mu-
che more gettin ze pt he differnep
worse turmentis: which defoulip
ye sone of god/ & holdip ye blood
of ye testament polute. & wiche
he is halowid: & doip dispite to ye
spirit of grace: for we knowen

yt pat seide/ to me vēniāce: & I schal
zelde/ & cri/ for pe lord schal deme his
peple/ it is ferdful to falle into pe
hondis of god lyuynge/ & haue ze
impnde on pe forme dayes. & whych
ze were lizted & suffrīde gret strif
of passiōis/ & in pe tofte ze were
maad a spectacle vi schenschipis and
tribulaciōis: in auopir ze were ma-
ad felowis of men hyuynge so/ for
also to bōdeyn men ze hadde compas-
siōn. & ze resseyuīde wip joie: pe robbī
ge of zoure goodis: knowīnge pat ze
haue a better & dwellīnge substaūce/
pat for pe ayle ze lese zoure trust: wh-
ych hap gret reuardinge/ for pat
mat is nedful to zou: pan ze do pe
wille of god & brīnge azen pe bihe-
ste/ for yet a litil & he pat is to comīng
schal come: & he schal not tarie/ for
my iust man lyuep of feip/ pat if
he wip drawe his silf: he schal not

plese to my soule / but we ben not
ye sones of drawinge away into
perdicoun: but of feip to getinge of
But feip is of ¶ H. c. ¶ soule /
substaunce of thinge pat ben to
be hoped: & an argument of thinge
not apeninge / and in pis feip: elde
men han getin witnessinge / by feip
we vnderstonde pat pe world was
made bi goddis word: pat visible
pinge were made of vnvisible pin-
ge / bi feip abel offride a more ha-
ne more sacrifice pan cayn to god /
bi which he gat witnesse to be iust:
for god bar witnessinge to his gif-
tis / & bi pat feip: he deed speking yit /
bi feip enoc was translated: pat he
shulde not se deep / & he was not foun
den for pe lord translatide him / for bi
fore translacoun he had witnes-
singe: pat he plesid god / and it is
impossible to plese god wipoute feip /

for it

for it vilhouey anima coniugte to god.
vileue pt hem: & pt yew reward
to men pat seken him vi feip: nor dred
te poron answer taken, of pese pi
gis pat zit were not seyn. & seiha
pide a schip into pe helpe of his ho
ns/vi which he dumpnede pe world:
& is ordeyned er of rightwisnesse n
which is vi feip. Vi feip he pt is
clepid abraham: obeiede to go out
to a place. which he schulde take i
to eritage/ & he wente out: not wi
tinge whidre he schulde go. Vi feip
he dwellide in pe lond of bihete
as in an alien lond: dwellinge i ti
tl hous with isaak & jacob eueric
eirs of pe same bihete/ for he abo
od a cate hauynge fo ūdemenis: wh
os craftiy man & maker is god. Vy
feip also ye wiue sara barayne: took
vtu in conceyuynge of seed. & yeare
ye tyme of age. for sche vilewide him

twelue pr hadde vilyzt / for which pig
of oon ⁊ zit uyz deed. þ be boxii as
stenns of heuene ī multitude. ⁊ as
gravel pr is at pe see side: out of no
umbre / vi kip alle pese be deed: whā
we pe vilyestis were not take / vt pei
vilyelden hē after ⁊ greyynge hē wel:
⁊ knowleechide pt pei were pilgry
mes ⁊ herboxowid me on pe erpe /
⁊ pei pt sizen pese pingis. signify pāt
yat pei sechen a aintre / if pei hadde
had uryude of pilke. of which pei
weiten out: pei hadden tynne of
turnyngre azen / but now pei desire
a cēntre. pt is to seie heuenly / per
fore god is not cōfoūdid: to be de
pid pe god of hē / for he made redy
to heuenate / vi kip abraham of
fridesaak whāne he was tepyd /
⁊ he offride pe oon vigete which
hadde take pe vilyestis / to whom
it was seid. for in isaak pe seed schy

al be deprid to yee for he denede pat
god is inpzty to wise hi. ¶ Ye fro deep/
wherfore he took hi also into a pain
ble/ by seip also off pingis to comiyg.
¶ Israel blessid Jacob & clam/ bi seip
Jacob dyinge blessid alle ye sones
off Joseph: & bownde pe hizne off his
zerd/ bi seip Joseph dyinge hadde mi
re on ye passiage forp of pe children
off israel & commande off his bones/
by seip moises born was his pre mo
neyis off his fadir and modir. for pat
per sizen ye zouge child fair. and per
dredden not pe commandement of pe
king/ bi seip moises made grete
sous ye egipcian: consideringe pe so
rowe of his bryden/ bi seip. moises
was made grete & dispiede pat he
was ye sone off kinges dowzt/ and
chees more to be tormented wip pe
peple off god: pane to have mirpe
off temporal synne dwyinge ye respect

of christ. more richesse: than tresour
is of egipcians/ for he beheld into
ye rewardinge/ bi feip he forsook
egipt: and dredde not ye hardinesse
of ye king/ for he abood as seinge
hit yat was vnsible/ bi feip he ha-
lowide pask & ye schedinge out of
blood/ yat he yt distrede ye first pī
gis of egipcians: schulde not tou-
che he/ bi feip yei passide ye red see
as bi drie lond: which pīg ye egip-
cians assaynge were deuorid/ bi
feip ye walis of jeriko feldē down:
bi aumpassinge of seuene daies/
by feip. mānī ye hore trespassid
ye aspiciis with pees. & peri schulde
not with ō feip full mē/ and what
zit schal I seie/ for tyme schal faile
to me to telle of iedeon. & iephte. samp-
son. jeptie. dauid & samuel and
opine prophetis: which by feip ouer
cumen rewmis. wroughten rigt-

wilfrolles gaten inpurcipsions/
yet stoppen ye mouthes of lyons:
yet quenchyden ye violence of fire:
yet drynkeden away ye egge of swerd.
yet heleden of sykenesse. yet werey
mana strongen in battyle/ yet tüsten
ye oostes of barbres: wymen receue-
den here deed children fro deep to lyf/
but ovyne werien holden forp not
takinge redemyncion/ yt yet schulden
fynde a better resurrecciyon/ ¶ ovyne
affaiten comyngs & bettyngs: more
over & bondes & prisons/ yet were
stoned yet were sawen. yet were
temptedi yet were slayne in sleynge
of swerd/ yet were aloute i leyn
aspurnes: and in clyvinge of gott/
ryes angrysches & tuenes: in lyf
dyc ye wyeli were not worpi/ yet
erren in wildernesse. in mouthynes
and dyces & mures of yerthe/ and
alle yese yeuen by witnessing of

dis/ wyche ye yat yerden consider
yem: yat ye wold sayde not be
mand to yem/ for ye bare not. yat
yat was said/ & is abcest touchyde
yeyl: it was stonied/ and so dreed
ful it was: yt was seyn/ yat nouses
sede/ yan ascend. & ful of trembylnge/
vnto yan come up to yeyl syon.
& to ye cite of god yuynge. ye heue
ly ierusalem. & to ye multitude of mar
ny thousand angele. & to ye chirche
of ye first men: wyche wrytten in
yeuenes/ & to god iudge/ ye fader of al
le. & to ye spirit of iust parfyt men:
& to ihesu mediator of ye newe tes
tament. & to ye sprynge of blo.
od. better sprynge yan abel/ se ye
yat ye refuse not ye speker. for
if yat yat hyslekenyd yt spake of ye
erye. & escapyd not: mych more we
yat turnd away fro yat yat speker
to vs fro heuenes/ whos voice mo

of ye lord: nowe be you mind we
ly ye while ye are chastised of yt/
for ye lord chastiseth yt he loueth/
ye very sore correcte ye rulers/a
bide ye stille in chastisinge/god offer
yt to you as to sones. for what sone
is it whom ye father chastiseth not?
yet if ye be vnpoynte chastisinge.
whose partetakers be all men/
then ye be adulterys & not so-
nes/and afterward. we had fathers
of our flesh correctors: & we reuerence
them. shall we not much more be
obeyed to the father of spirits & liue
the spirit of god. for they a pre
tyme of dayes chastised vs/ but
he for our profite/ that we might be
partetakers of his holynesse. ye
chastisinge for the tyme seemeth not
to be ioyeous but sorowfull. nevertheless
afterward it geueth the quietable fruit
of iustyce vnto them yt are exercised therby

neir paine pe erpe/but now heare
bilyeny & scrip/yit conces & I schal e
mone not oonly pe erpe: but also
he heue/ & yt the scrip cones: the werla
ny pe translacoun of moueable pi
gis as of mased pigis/ yt po pigis
dibelle: yt ben vnmouable/ for we
resceyuynge pe kynydom vnmo
ueable gene we grace. Wi whyche
serue we plesynge to god wt drede
and reuerence/ for our god is fier
the cyenne. ¶ Ye ¶ yt wanty
of vanpiyced dnsoll in your:
nyle ye forzete dispenlate/ for pis: vi
sitimen pleside to wizcile yt neue
resceyued to yerusoxolis/ pensie ye
on vonde me: as ye ben wont to gidye
vonden/ and of mirachisyt me: as
ye silf bruellnige in yt deep/ god
dingis in alle pingis onchangeable:
and ved vnmeuned/ for god schal
dynne forimytoinne ¶ nuestrum/

pesible to men ouerfiled vs ye/ for
whicche ye ought rise ye slowe hondis.
and knees vnbowden: & make ye
ryghtfull steppis to your feet. yt no
man halynge erre. but more be
heeled/ sure ye pees wyth alle men &
holynesse: wyponte wyche no
man schal se god/ kepynge ye yt no
man fale to ye grace of god. yat
no roote of bitternesse springe
up wand lette: & many be defoul
ed by it/ yat no man be lecherous
or vnholy as esau. which for on
mete selle his fraunchysyng/ for ye
te ye yat afterward he desyrede
to enherite blessynge/ yat he was
for he fond not place of penance.
yowe ye sowe in wyp teris/ but ye
syn not come to ye fulness to be
rewarded. & abyde to come in ye
vplande vpon ye mayst & ye rayn
& dewe of heuene. and yt ye fol

be your mariners wyp oute couetise:
a pryd wyp present pīgis/ for he seid/
I schal not leue pee. neipir forsake:
so pt we seie trustily/ pe lord is an hel
peere to me. & I schal not drede: wht
man schal do to me/ haue ye mynde
of your soileyns pt han spoken to
you pe word of god/ of whiche bihol
de ye pe gouernyng out of lyuynge. & fol
ye pe feip of he/ yīn crist yistur day/
& to day: he is also into worldis/ my
le ye be led awey/ wyp dyuerse techī
gis and strānge/ for it is best to stā
ble pe heerte wyp grace. not wyp
meetis: whiche profite not to vs wā
dringe in he/ we han an auter of
whiche pei serven to pe tabernacle
of pe body. han not power to ete/
for of whīne bestis pe blood is bo
rīn in for synne into holy pīgis by pe
bischop: pe bodies of heem ben yrst
wyp oute pe mostele/ for whiche pīg.

ihū pat he schulde halowe ye peple
vi his blood: suffrid ibipoute ye ga
te/ perfore go we out to ihū ibipoute
ye castels vrnugt his repreef/ for
we han not here ate dwellinge.
but we seken ate to comynge/
p̄fore bi hym offre we sacrifice of
heringe eūemore to god: p̄ is to
seie. ye fruit of lippis knowlechig
to his name/ & nyleze forzete wel
doinge and comynōge/ for bi siche
sacrifis god is disseued/ Obeie ze
to zoure soueryns & be ze buxom to he.
for yei parfitly walken, as to zeldī
ge. yesoū for zoure souls/ p̄ yei do pis.
p̄ing ibip zoie: & not forzoiwinge/
for pis p̄ig spedip not to zou/ p̄ie
ze for vs/ for we trustē p̄ we hā good
conscience. in alle p̄ingis willing
to liue wel/ more oū yuiseche zou to
do: p̄ ybe reflorid ye chīre to zou/ &
god of pees pat ledde out fro deip pe

grete schepherde of schepe in ye blo
od of eternalynge testament oure
lord ihū crist: schappe zou in al good
ynng: yat ze do ye wille of hī / & he do
in zou yat ynng yat schal plese by
fore hī. vi ihū crist. to whom be glorie
into worldis of worldis amē / & bri
en I prei zou. yt ze suffre word of so
lace / for vi hid seive yngis I have wri
ten to zou knowe ze oure proper bro
ther yt is sent for. whom I wip if
he schal come more hastily I schal se
zou / Grete ze wel alle holy seiceys:
and alle holy nūn / ye wyfe of ita
lie: greten zou wel ¶ ye grace of
god be wip alle zou amen //.

¶ Here endip ye pistle to eberews //

Copie Indenture made the 15 day of Aug

Here begynneth the prologe on the dee
dis of apostlis // // // // //

Luke of Antioch, of the nation of
Sirie, whose preisinge is toold
in the gospel, as mentioth he was a
worthi man of leche craft, and afte-
ward a disciple of Jesus apostlis:
and hadde greet the apostle/he serue
de God in manydi ode without bla
me: and whanne he was fourte score
zeer old and fourte, he dide I with
ynne full of the holy goost, and he pa
yede fruytis of the holy goost in the
mothes of his wittis: he wiste the gospel to
sempiteli gyeldinge: and schewide the in
mentaciun of the lord in stredfast ho-
linge: and sikenesse also he was
wonne of the kynnedi of Jewis/to hii
not bi poeine of deeth was youn po
wer to bere the doungis of apostlis
in her unbiliefe: for God veengy
ful in God/whanne the scrie of Jesu

on was red and ye apostles had
ben wakyd per preier porouz lor of
ye holydis alleluiou. ye nowmbyr of
ye apostlis were fulfyll/ also
yat ye holy spirit ye comfort of ye
apostlis: holdyn fro hem. ffor
ye spirit wyll not dwell ye trubl/
in lone yat is ioy & gladnesse wol
not abyde in ye hart yat is ie wol
be sorowfull & mournyng & wepyng
ye holy ghost may not dwell in
ye hart to ye yat is not clene
to ye yat yat it bylongyd ye holy
ghost to ye of ye holy ghost
yat ye holy ghost may not
dwell in ye hart of ye yat is
not clene ye holy ghost
yat is ye holy ghost

Jeronim in his plogou ye holy ghost
apostlis: seyd yus ye first. c.

Ecce fuit iuuenis adolescens
adhuc puer qui fuit iuga
to so and to redyr into ye tem
ple ffor ye holy ghost in yat yat

[illegible]

ne. And to pe vnnesse of pe erpe/ And
whanne he hadde seid pese pingis:
in her sizt he was lift up. And a cloude
resseyde him fro her yē/ And whanne
pei beholden him gomge into heuene,
lo two men stoden besides him in
white doyngis seiden/ men of ga-
lile. what stondē ze biholdinge into
heuene? pis iesu which is taken up
into heuene: schal comen so ze sawē
him gomge into heuene/ panne pei
returnēden azē into ierusalē fro pe hil pat
is depid pe hil of olynete: which is
is bisides ierusalē an halidaies iour-
ney/ And whanne pei ben comen
into pe hous where pei dwelliden/
pei ben went up into pe soler/ Petur
and Jon. James & andrew. filip and
tomas. bartolomew & matheus. ia-
mes of alfey & symon zelotis. And
judas of jamed/ alle pese were lis-
tyngly continuynge with oo wille

in preceiuing women & mare pe
mode. of children. & wip his brepine/ In
po dies. peter rose up in pe mydd
dil of brepren: pe & sede/and pe whole
company of men to gydre almost
an hundred and twenty/ Wherfore
it behouey pat pe scripture be fulfillid:
which pe holy gost before sede vp pe
mouth of dauid. of judas pat was lad
ere of hem pat taken chri/and was
nomubrid amoung vs. & gat part
of pis seruyse/ & pis man had a
feld of pe hire of wicked dede/and pe
was hangid & his erst pe mydd
and all his entrails were sched
abrod/and it was mad aboute
to all men pat dwellen in ierusalem
so pat pe feld was cald in pe
ebrewis tong acheldemach. pat is
to sey. pe feld of blood/ And it is write
in pe book of salmes/ Let his dwelling
be made desert/ and let no man be
in pe bilde pereof/ & pe bisschopis pat

dwelle in it/ and anoþir take his bischopriche/ þerfore it bihoueþ of þese men þat ben gaderid togidere wiþ us in al þe tyme in which þe lord ihu entride and wente out among us. and bigan fro þe baptym of Jon til in to þe dai in which he was takē up fro us. þat oon of þese be maad a witnesse of his resurreccioun wiþ us/ and þei ordeyneden tweyne/ Joseph þat was clepid barsabas/ þat was named iust/ and mathie/ and þei preieden & seiden/ þou lord þat knowist þe hertis of alle men/ schewe whom þou hast chosen of þese tweyne/ þat oon take þe place of þis seruyce & apostilhed/ of which iudas trespasside/ þat he schulde go in to his place/ and þei yauen lottis to hem/ and þe lot fel on mathie/ and he was noumbrid wiþ þe enleuene apostlis.

The secounde c°.

[illegible] Mice of [illegible]
[illegible] kind: [illegible] pe [illegible]
[illegible] were to gid[illegible] [illegible] same place/
and sodeynly pe [illegible] [illegible]
fro hem [illegible] [illegible] to
[illegible]/and it [illegible] pe [illegible]
Where pe [illegible]/and [illegible] [illegible]
as fer as [illegible] to [illegible]
on [illegible] [illegible]/[illegible] [illegible]
pe holy gost/ pe [illegible] to [illegible]
he [illegible] [illegible], so pe holy
gost [illegible] to [illegible] [illegible]/ [illegible]
[illegible] [illegible] [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

languages in wyldye wyldyn bonus
party & medy & cilicyes yet ye dwel
lyn at mesopotamye mide and apa
dosie & ponte & asie frygie & panfilie.
egypte & ye partes of lybie ye ryght abo
ue syrynee & romayns romayns.
& cretes & ysletes men of crete & of
arabie/we hym herd yt speckynge
the oure languages ye grete wyngis
of god/and alle were astonyed.
& wondrynge and seydyn to gydre/wyst
wole yis man be gyne sayd
yedyn & seydyn: for yis men be fu
ll of must/but peter stood up yet
ye: and made vp his voice
and spake to hem/ye jewis & alle
yat be yt wonyn: be yis knowe to
you & wip eres receyue ye my wor
dis/for not as ye weyen yese men
be drunke/wiyne ye ye ryde our
of ye day/but yis is yt was seid
by ye prophete joel/& it schyal be i

pe laste dayes pe lord seyd: I schal hel
de out my spirit on eche fleische: &
youre sones and youre doughtres sc-
hulen profecie/ & youre yongemen
schulen se visions: & youre eldrys
schulen dreme sweuenes/ and on
my seruantes & myn handmaydes.
in po dayes I schal schede out of my
spirit: and pei schulen profecie/ and
I schal zeue grete wondres i heue
ne: aboue: & signes in erpe bynepe:
blood & fier and heer of smoke/ pe
sunne schal be turned into derknesse.
and pe mone into blood: bifore pe
pe grete & open day of pe lord come/
and it schal be/ eche man whichee-
ue schal depe to help pe name of
pe lord: schal be sauh/ze me of: sim
el heere ze pese wordis/ iesu of naza
reth a man preued of god by vertes
& wondres and tokenes. which pe
god did bi hym in pe middel of zou

by pyne and woundis & tokenes
as ye wyten/ ze turmentiden him &
killiden him in ye hondis of wicke me.
by counsel determined. & bitakē by
ye sore knowinge of god/ who god
wiste: whanne sorowis of helle we
ren vmbyoūden/ vt pat pt it was vn-
possible pat he were holden of it/
ffor mayn seip of him/ & sayn after ye
lord bifore me eie more: for he is
on my rizthalf. pat I be not moued/
for pis pingi mayn herte ioied. & my
tongi made fil our ioie. & more o-
ver my flesch schal rest in hope/ for ꝑ
thou schalt not leue my soule in helle:
nei ꝑ you schalt zeue your holy to
se corrupcion/ pou hast maad kno
wen to me ye wayes of lifi: ꝑ schal
fille me in mayne wiip ye. fair/
nesse be at ladfiul veldly in seie in
ye ri of ye pacyenciis mayn: for here
rest & bigi. & his sepulcre is a-

mongi vs into pis day/ þ fore wiyā
me he was aprofete. ⁊ wiste þt wip
a greet oop god hadde swoorn to hi.
pat of ye frut of his lende schulde
oon sitte on his sete. he seinge a
fer. spak of ye resurrecoū of crist/
for neiþ he was left in helle. neiþ
his fleisch say corupcoū/god re.
sice pis iesū: to wiyom alle we be
witnesse/ þ fore he was exaltid
vi ye rizthond of god. ⁊ poroiz ye
vi hete of ye holy goost þt he took
of ye fadir. he schedde oun his spi.
rit pat ze se. ⁊ heren/for dauip ne
zede not into heuene/but he seip/
pe lord seide to my lord sete on my
rizthond/ til I putte þi enemyes:
pe stool of þi feet/ Perfore most
certeynly wite al ye house of isra
el: pat god made hit bope lord and
crist. pis iesū whom ze crucifiedē
whanne pei hredyn pese pingis: pei

were compunct in herte/ & yei seide
to petir & to oȝe apostlis/ brȝē what
schulen we do:/ & petir seide to hē/ do
ȝe penance & eche of ȝou be baptisid
in pe name of ihū crist. into remyssi-
oun of ȝoure synes: & ȝe schulē resey-
ue ye ȝift of pe holy goost/ for pe bihet
is to ȝou & to ȝoure sones & to alle pat
ben fer. Whiche cuere oure lord god
hap clepid/ also wip oȝe wordis fil
many he witnesside to hē. & monest
tide hem & seide/ be ȝe saued fro pis se-
yrewide generacoū/ pānne yei pat ressey-
uedin his word: weren baptisid/ and
in pat day soulis were ymaxed: abou
te pre pousand/ & weren stablisse am
ble in ye teching of ye apostlis & in
ye comyniyng of breking of bread &
in preieris/ & drede was made to echi mā
& many wondris & signes. were do
bi pe apostlis in ierusalē: & greet drede
was made in alle/ & alle pat beleue

ren were to gidre: & hadden alle
pingis comune/ per selden po possessiōis
and catel; and departiden po pingis
to alle men. as it was nede to eche &
eche day per dwellidē stable wip oo
wille in pe temple. & breken bread
aboute houses & tooken mete wip ful
out ioie. & simplenesse of herte. and
heredin to gidre god: & hadden gra
ce to alle pe folk/ & pe lord & pe lord
cuerside hēpt were maad saf e.
eche day unto pe same pingis. Cap. iij. c.
And petir and ion weenten up
into pe temple: at pe nynpe hour
of preyinge & aman pat was lame
fro pe wombe of his modir: was bo
rn & was leid eche day at pe gate of
pe temple pat is seid faire: to aske al
mes of men pat entriden into pe
temple/ pis wiyāne he sey petir &
ion: & he preyide to entre into pe tem
ple: he preyide pat he schulde take al

nes/and yet wip yon wheld on hī
and sette/ wholde yon nuto vs/and
he wheeld nuto hem: and hopide yt
he schulde make sum wheat of hē/ bur
petr sede/ I have neyper siluer ne
gold: but yat yat I haue I sende to
yow/ in ye name of ihū crist of naza
reth: rise pou up & go/ & he took hī
by ye wythond & heyede hī up/ and
anoon his feet & his leggis weren
confirmed to gedre & he lyppide & stood
& wandride/ and he entride wip hī
into ye temple: & wandride & lyp
pide & heerynde god/ and al ye peple say
ye walkynge & heerynge god/ & ye
knewyn yat he was he yat sat at
almesis at ye faire gate of ye temple/
and yei were fulle wip wondrīg
& astonynge: of ye wyse of yat vīg:
yat fell to hī/ wherfore yei sawen
yat he yat was peyned yei ran to hē
at ye porche yat was clepid ofsa

lamon. And wondred greatly/ & gat
sap. & answerde to ye people/ men of
israel what wondre ye of this yng
eapir what bilyolde ye vs. As vs on
we vtu cy? power ye made yis man
goo walke? god of abraham &
god of isaak & god of israel. god of
our fadrys: hay glorified his so
ne ihu/ whom ye delyuered/ vnto
ye iuge pylate ye face of pylate: wha
we he iudge hit to be delyuered/ vnto
ye iuge ye holy & rightful & desired a
manslayer to be gouen to you/ and
ye slowen ye maker of lyf: whom god
rasir fro dep: of whom we
ben witnesse/ and ye name of his
name. he hay confirmed yis man
whom ye see & know/ ye name
of ihu & ye fay yat is by him hath to
yis man hil helye in ye sight of al
ye/ you/ & now hayen ye wort? of by
vnlytinge ye bidden as also yere

phynas/ our god yet vnfore telde vy
ye mouy of alle profetis yt his cit
sapulcre shuy: hap fillid so/ yfore be
ze repeuntis & be ze conuiuid: yet
your synnes be don away. yt vbiane
ye tymes of refreshyng shulē
come fro ye syht of ye lord/ & shal se
ne yllic vbiā ant. yt is mous ꝑdyd
to zou/ mynou. it bihouep heuene
to resceyue: to ye tymes of restitu
cioū of alle thyngis whiche ye lord sp
ak by ye mouy of his holy profete
fro ye world/ for moises seide/. ye lord
god shal reise to zou a profete of zoū
bryeren: as me ze shylden here him
in alle thyngis. what eiſ he shal spe
ke to zou/ & it shal be yat eiſ man
yat shal not here yilk profete: shal
be distroyed fro ye peple/ & alle vse
tis fro ye fauynul & aduersaryes yt speke:
sellen yese dayes/ vnto zou yen yeforues
of profetis & yat testamenū yat god

ordeynede

Here bigynneth the prologe on the c
anonicall epistles of saynt Jhē.vij.ī or
The ordre of the seuene epistles
which hetherto haue been redde among:
is not so among the greekes. that fol
lowe saynt Jhē the euangelist. and the ordre
of the epistles. as it is foūde in latyn
bookes/ for. for as mych as peter is
the first in ordre of the apostles: his
epistles ben the first of them in ordre
but as we not longe sythen conuerth
de. the euangelistes is to the lust of
tempe: so ye han seth yesterday the he
lp of god in her owne ordre, for the
first of them is an epistle of James:
two of peter the thyrdde fro on of
Jude: the whyche epistles: if yes hadde
be truly turned of translateurs into
latyn specie. as yes were made of
the apostles/ yes should haue made
no doute to the reders: ne yes be ye
hide of wordes whyche were hard

ingrafted it self/namely in that
place in ye first pistle of Jon: where
ye wer rebukyd of ye hyde
where we fynde: that per hap be
great enemy of natyve mula
tions: fro ye temple of ye holy/wh
ich yet stand in her tradicions. or
by ye manner of yer vigis: that is
of water. of blood & of ye spirit & ic
hath ye bettermyngs of ye fadir. and
ye tonicq of ye sonne/in whiche thinge
kynge oure sowle ye vilaine is most
kenyng/& it is ꝑued yet yer is
no holynesse of godhed. of ye fadir
and of ye sone & of ye holy spirit/
y it is oure opinion here rightly
oure mariner opinyon from o
ynno, yhens to ye prudence of ye re
tors/vnto you godly ministers custe
yes vnto you magistrates vnto of
ye trueye of scripture: you put
the oure sayde ye holy gaulde of

enuyous mēnes teep / whiche I seid,
þat J am a perceyuere of holy scripturis/
but J am lich a werk drawe not þe
enemye of myn enemyes, neiþ J
schal not denye to hē. þat seken þe
witnesse of holy scripture. Jerom on
[illegible] seiþ þus / ¶ i. c. //

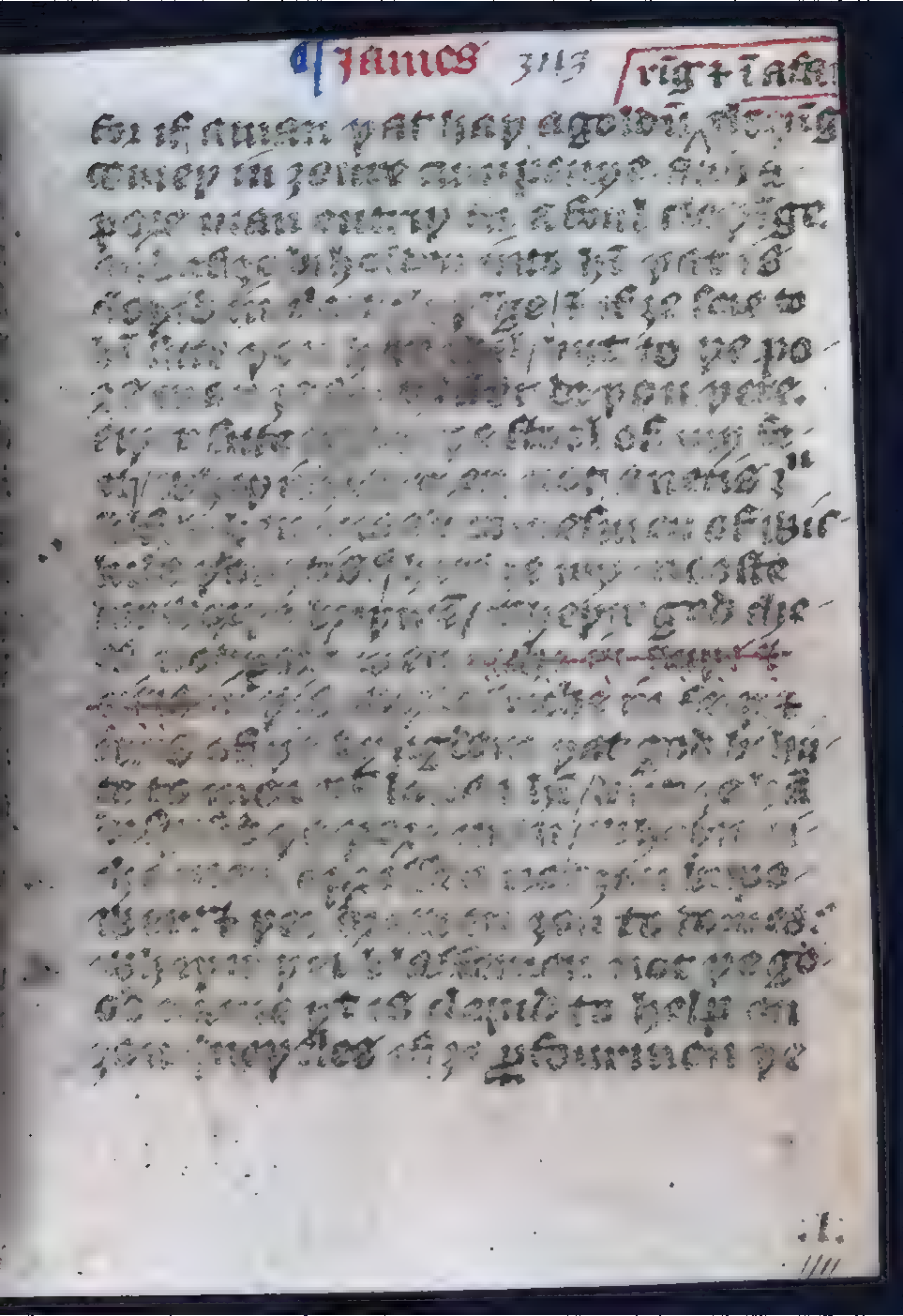
James þe seruaunt of god
and of oure lord ihū crist.
to þe twelue lynagis þat
ben in scateryng abrood:
helþe / my briþeren deme ȝe al ioie:
whanne ȝe fallen into dyuerse temp-
taciouns / witinge þat þe preuyng
of ȝoure feiþ worchiþ pacience / &
pacience haþ a parfit werk. þat
ȝe be parfit & hool. & failinge in no
þing / & if ony of ȝou nediþ wisdom:
axe he of god which ȝyueþ to al
le men largely. & upbreidiþ not:
and it schal be ȝouun to him / but axe
he in feiþ & no þing doutinge / for he

pat trinity is hyd to pe wauce of pe
E] see, wyly is moued & born, pat of wi
nd/ perfore gette not pe wife mā
pat he schal take any pig of pe lo
rd/ a man double in soule: is vnste
dic in alle his weies/ and sinche
brop: haue gilte in his en hanlig/
and arche man in his lowuncte for
as pe flour of pe gras he schal passe/
pe flour wood up wip hete: & drie
pe gras/ & pe flour of it fal doū: & pe
fairnesse of his chere pe schal/ & so
arche man wel bip in his wordes/
blessing is pe man pat suffrip temp
tacoū/ for wh̄an he schal be proued:
he schal resceyue pe coroune of lyf.
wh̄ piche god heyste to mēpat loue
hī/ no man in hēne he is tempid
sine pat he is tempid of god/ for wha
god is vnpe attempte of yuele pig
is/ for he tempip no man/ but eri
man is tempid drawen & stird.

of his owne couetinge/ affirmed in
uentinge whatsoe mhay conceyued:
wrongly for my sinne/ but sinne whil-
ste it is called grudge here/ perfore
my moste derworye brethren mysle ye
care/ The good gifte & eche perfite
gift is from aboue & comes down fro
ye father of lyghte: vnsame whome is
neyther chaungynge. neyther vnder-
standing of reward/ for vnlikely he
begotte vs by ye word of trouthe pt
we be a kynd of his creature
Wherfore my brethrene mostlouede be
eche man swift to heare but slow to
speake & slow to wrathe/ for ye wra-
thye of man worketh not ye righ-
teousnesse of god/ for wherefore put a
way all vnclennesse & plenteo of
malice/ & receyue mete with a gentle
ye ye word yet is planted: yt may
saue your soules/ But be ye doers
of ye worde & not hearers only.

I beseyche you sir/ for any man
ye an lerner of ye word & not a
doer: yes sir I will be ready to answer
yat wisdom yat shall be geuen me in
ye ansyere/ for he lyeth yt sith
wrote nuper. Anon he forgat wha
dye ye was/ but he yat wisdom in
ye sense of parfyt reason. & bowldly
in it & is not mad afayrful he
wrote. but aware of werk: yes schal
be blessed in his werk/ and if any
man geffy hit sith to be religious.
and refrayne not his tunge but
deceyue his herte: ye religion of
hit is vayn. I dere religion, & pu/
re before godde & ye father is this
sayd. to visyte ye fatherless & widow
es in ye tribulacion of ye world

II. C.



lyngs salbe. vt scripturis. you shal
lt loue yr neyboure as yt sylf: ye don
vbel sustrize takē persones: ye
wrydyen synne. & vsyl rejsed of
ye leue as mysdoers/ & bysse
uere lep yt yt lawe but offendy
vn oonlye ys grudd gyly vn vile/
for he yt leue you spyrit vo we leatye
tie: ye le you sylf vn vo: Ne/
yat if youe lyk wordlyly encount
you dest. you are vnfaythfull
fauer of ye lawe/ yue spalue ye and
yus to ye: no lugy yange ye be ie.
ined by ye lawe of frydom/ for vbl
dom chyporte vlm: vs to lyf yt ony
ne vlm/ but mercy aboue vcusp dō/
my brethern what shal it yfite vi
ony man sey yt he hasy fayth: vnle he
hay nay werkis/ vbl yt fayth shal
saue hym? & if a brothyr eyyr
sister be naked & hay nay of ealye
mes lyfelode/ & if any of yow sey to

hem. go ye in peace. & be ye made hoot
& be ye fillid, but if ye yeuen not to
hem po pingis yet ben nedefulle to
body: what schal it profite? So also
feip if it hap not werkis: is deed in
hiself. but sum man schal seie, thou hast
feip. & I haue werkis. schewe pou to
me pi feip wipoute werkis: & I schal
schewe to pee my feip of werkis.
pou bileuest pat god is: pou doist
well. & deuelis bileuen & tremblen.
but wilt pou witte pou vnpitiful man.
pat feip wipoute werkis is deed?
Abraham oure fadir was not
iustifiid of werkis offringe ysaak
his sone on pe auter? pou
seest pat feip werkis wroughte
with his feip. & feip was fulfilled of werkis
& pe scripture was fulfilled seiynge/ a
bileuede abraham to god. & it was a
reiskinge to him to riptwisnesse. & he was
clepiid pe frend of god. wherefore pat

[illegible]

[illegible] ¶ III. ꝑ. //

[illegible]

[illegible]

vinum et vinegar not yt yele yīgs
ven. Dn. Sal. yt kepir nisselle of ye q-
ne hole lungy for. hoste & salt
water/ and Inpirm. Bley aftyr ye
may make gran. of supir fa-
stif so wapir salt water may ma-
ke hosta tenny. Wyn is mirr & tau-
ty amongst yis & thyrse hs. of good
lyvyng. yehis wathyr on wyne
mete of his mesm/ yt is kyl
bette mengy. & dayn. yt gis bi ty
zonn hertis. and so yis glyse
and in lenis & yis ye tuyre/ &
yis wisdom is not from above
conveyge not. but erthly. sensly
and diabolyk. where is envye &
strife, there is unstabilnesse and el
ell werke. wisdom/ bute wisdom yt is
from above. is first pure. yan peace
ble. mete. easie to be entre
tyd. full of mercy & good frutis.
but of. yt. and good fruits. &c

[illegible] ye cute seynynge/ and pe
[illegible] is louen i pe
[illegible] pat make pees ¶ m.c
[illegible] zeyens
[illegible] your wiues non of
[illegible] sitten in you
[illegible] ye mouen zeyen
[illegible] ye yan [illegible] ye
[illegible] ye [illegible] ye [illegible]
[illegible] not for ye [illegible]
[illegible] ye [illegible] for pe
[illegible] ye [illegible]
[illegible] god/ pe [illegible]
[illegible]
[illegible]
[illegible] ye [illegible] god/ [illegible]

duelle azeer/and we schulen make
marinaūdise ⁊ we schulē make wp
wynger: wlyche wyten not wlyat is
to zou in pe moxcibe/ for wlyat is
zoure lyf? as smoke aperinge at
alle: and afterward it schal bee
wasched pore pr ze fire/ so pe lord
wole. ⁊ if we lyuen: we schulē to
pis yung cry pat pingz/ ⁊ now ze
mukeri ful onrzow in zoure pri
des/ cry such zoyynge is wicked/
perfore it is fyrme to hym: pat cā
to good and doip not. ¶ v. c.

O now ze rich men lyue pe
ze zellinge in zoure wyre
dyuiciis pr schulen come to zou/
zoure riches ben rotē ⁊ zoure
doyis ben eten of mic ⁊ zour
gold ⁊ silver ly rusid: ⁊ pe rust
of hem schal be to zou wyt
nessinge. ⁊ schal eet zour fleischis
as fier/ zee hem treasoud to zē wrapye

in ye laste dayes/lo ye hyre of youre
werkmen. pat repyden youre feldis.
Whiche is defraudid of you: cryen/
And ye cry of hem hap entrid: into
ye eris of ye lord of oostis/ Ye hab ete
on ye erpe: & in youre leccheries ye
han norischid youre hertis/ in pe
day of slaynge ye wroxten & nowe
ye wist vnwisdom he azen stood not
you. Perfore vnpeu be ye pacient
til pe comynge of ye lord/ lo an erpe
tilere abidip pronous fruit of ye erpe:
pacently suffringe til he receyue ty
mely & latefiul fruit/ & be ye pa-
cient: & confirme ye youre hertis: for
ye comynge of ye lord schal neyze/
vnpeu wyle ye be sorowful erbe to oy:
pat ye be nordered/ lo ye iuge stoon
dip tyl before pe yate/ vnpeu wilie ye
ensample of pinel youngere one &
of long abidinge and fraunce: &
of pacience: pe gilis pat spaken

to you in the name of the lord, to me
[illegible] yet sufficient, ye herde the
[illegible] my promise of job. & ye have
[illegible] the end of the lord, for the lord is vnder
stand & dowge mercy. Wherfore all ye vi
ces my vpright vyle ye haue. in my
[illegible] herde neyth [illegible] capt my
wyfe sie of coop, but [illegible] hold
[illegible] neyth. nay, yet [illegible] lord
[illegible] man, and thanke [illegible] & [illegible]
[illegible] wyf part [illegible]
[illegible] a [illegible], thy [illegible] [illegible]
[illegible] wyfes of the [illegible] & prese
yes for hym and moyne wyf ouer
the [illegible] of the lord. and the prese
of [illegible] shall [illegible] the [illegible] and
[illegible] shall [illegible] [illegible] & [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
to [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Wory che was a wedly man like vs.
And in-preier he piede yt in schul-
de not vepyne cin ye eye/ and it
repnete not yre yens & sye mon-
yus/ and ofloc eye pieir. & heue-
ne zaf hyne ye eye zaf his fruit/
& bigan at ye ofzon cuip fo
[illegible] cuncuip hit he oudip
to bure/ yeat ye [illegible] aspirem
[illegible] fo ye eurne of his
[illegible] ye soulz cifyt fo
wip [illegible] ye multitud of syn-
nes. Here endip ye pistle of
Iames: & bigynnep ye firste pis.
[illegible] of petr//

[illegible] ye chosen
[illegible] to ye [illegible] of
[illegible] pen
ze of [illegible] a-
ze & of [illegible] ye bifore lmo
mage of god ye fadir in halo-
wynge of [illegible] & blei [illegible] and

springinge of ye blood of ihū crist:
whiche by his great mā bight vs
azen into hy mynge hope by pcazē
reisynge of ihū crist fro deep into
erthage vncorrupthble: and vndefouled
par schal not fade pt is kept i ye
heues for zou pt in ye vtu of god vē
kept by ye feip: into helpe + is redy
to be schewid in ye last tyme / in
whiche ze schulen make ioie: pouz
it bihouep now al ... to be sorz in
dyuerse temptacōns pt ye prūg
of zoure feip: vē mych more p
cious pā gold pt is ... by fier
and be foūd into heryngē + glo
zie + onour: in ye reuelacōn of ihū
crist / whom whanne ze han not
seen: ze loue / into whom also ze nt
seinge: bileuen / but ze pt bileuen.
schulē haue ioie + gladnesse pat
may not be tould out / + ze schulē
haue be glorified + haue ye ende

of zoure kep: pe helpe of zoure soul
les/of whiche helpe prestis sowte
& cursersyden: pat prenede off pe
grace to comynge in zou/& sowte
whiche eile what manere tynne
pe spirit of crist ligurified in he.
and bifore telde po paynoris pat
ben in crist. & pe lattre glorice/to
whiche it was scheewid. for not to
hem silf. but to zou per mynystren
den po pingis pt now ben teld to
zou by hem preechnde to zou. bi pe
holy goost sent fro heuene. into is
hom aungels desiren to byholde/
for whiche pig bezegirt pe lon
dis of zoure soule. sobre partist.
and hopeze into pe vlke grace pt
is preed to zou. by pe schewing of
ihu crist/as sones of obedience/
not maad like to pe formere desi
res of zoure vnkunynge/ut
like is pt holy hap clepid zou:

pat alloze lifi be holy in al lyuynge
for it is write ze schulē be holy:
for I am holy and if ze mistrowe
depen hī fadir. which ze demep ist
ouite acceptaciū of persoones. by pe
werk of eche man: lyue ze ī drede
in pe tyme of zoure pilgrymage
writige pt not by corrupcible gold
eipr siluer. ze ben bouzt azen of
zoure vepn lyuynge of fadris t
dicioū: but bi pe precious blood
as of pe lomb vndefoulid + vnspot
tid crist ihū pat was knowē by
fore pe makinge of pe world. vt
he is schewid in pe laste tymes
for zou pt by hī ben feipful ī god
pat raised hī fro deep. + zaf to hī
euerlastige glorie: pat zoure feip
and hope were in god + make
ze clyast zoure soulis in obedience
of charite. in loue of bryp rhood.
of symple herte loue ze to gidre

more bisily / ⁊ be ye born azen: not
of corrupptible seed: but incorrupptible
by ye word of lyuynge god, ⁊ dwel-
lynge into worpoute ende / for ecche
fleische is hey ⁊ al ye glorie of it
is as ye flour of hey / ye hey drie-
te vp: ⁊ his flour fel doun / but ye
word of ye lord dwellip worpoute
ende ⁊ pis is ye word: pat is pre-
chid to you. capc. ij. ⁊. xx. xx.
Therfore putte ye alley al ma-
lice ⁊ al gile ⁊ feynyngis ⁊
enuyes ⁊ al backbitingis. as nowe
born yongre children. resonable wip
oute gile. desiere ye mylk. pt i it
ye wexe into helpe / if nepeles ye
han tasted pt ye lord is swete / ⁊
neize ye to hi pt is alpuynge stoo.
⁊ reprened of men but chosen of
god and onorid / ⁊ ye silf as quik
stones. be ye aboue bildid into
spiritual houses ⁊ an holy pstho-

de: to offre spirituál sacrifiis to god
vnto ihū crist/ for vshiche pīg. ye scr=
ripture seip/ lo I schal sette in sion
ye hizeste corner stoon. chosen &
precious/ & he pt schal bileue ī hī.
schal not be confoundid/ ye fore o=
nour to zou pt bileuen/ but to
men pat bileuen not ye stoon
whom ye bilderis repriuede: pis
is maad into ye heed of ye corni/
and ye stoon of hurtynge & stoō
of scaūdre: to hem pt offende to
ye word. neip bileuen it ī whiche
yei ben sett/ but ze ben a chosen
kyn. a kyngly prestehood. holy fo=
lk. a peple of purchasynge: pt ze
telle ye vertues of hī pt depnde zu
from derknesis into his wondir=
ful hizt/ whiche sum tyme were
not a peple of god: but now ze
ben ye peple of god/ whiche had
den not merp: but now ze han

mera Therfore dere I beseche zou as
comelynges & pilgrymes to ab
steyne zou fro fleschly desires: pat
fizten azens pe soule/ & haue zee zoure
conuersacoun good among heyme
me/ pat in pe pig pe yei bardyte of
zou as of mysdoers: yei biholde
zou of goode werkis & glorifie god
in pe day of visitacoun/ Be ze suget
to eche creature for god/ eyper to pe
kyng as to hi pat is hizere i stat/
eip to duykis as to pilke pe be sent
of hi/ to pe veniance of mys doers.
& to pe pisinge of goode me/ for so
is pe wille of god: pe ze do wel and
make pe vnkunnynge of vnprudent
men to be doub/ as fer me: & not as
hauynge fredo/ pe keueryng of e
malice: but as pe seruantis of god/
onoure ze alle men. loue ze hypir
hood. drede ze god. onoure ze pe king/
seruantis be sugetis in al drede to

lordis. not oonly to goode & to mild
de: but also to tyraūtis/ for pis is
grace: if for conscience of god. ony
man suffrip yeupnessis. & suffrip
vnrightfulli/ for what grace is it. if ze
synen & be buffetid & suffrē/ but if
ze don wel & suffrē paciently. pis is
grace anentis god. for to pis pig ze
ben depid/ for also crist suffrid for
vs. & leftē ensaūple to zou: pat ze
folowe pe steppis of hī/ whiche di
de not synne: neiper gile was found.
in his mouf/ & whānne he was cur
sid: he cursid not/ whānne he suffri
de he manaside not/ but bitook hī
silf to hī pt demede hī vnrightfulli/ and
he hī silf bar oure synnes in his bo
dy on atre: pt we be deed to synnes
& lyue to rightwisnesse: bi whos wun
wōnde ze ben heled/ for ze weren as
schiep erryngē: but ze ben now tur
ned to pe schepherde & bischop of

Youre soulis/ ¶ pe pridde. c.

Also wymmen be pei sugetes
to her houswondis/ pat ri
ght man bileue not to pe word:
by pe conuersacoun of wymmen. pei
be wone wipout word/ & biholde
ze in drede zoure holy conuersacoun
of whiche ye be not wipout fayr
cyrcumspecte ourniyng of heer eipir do
uyng aboute of gold. eipir ourniyng
of clopige: but pulle pat is pe hid
dun man of herte in uncorrupcoun &
of mylde spirit. whiche is riche in
pe sizt of god/ for so hi tyme holy
wymmen hopige in god ourniede
hem silf: & were sugetis to her
owne hoswondis/ as sare obeiede
to abraham: & depide hi lord/ of
whom ze ben douztris wel doynge:
& not dreedinge onp parturbaci
oun/ also men dwelle to gidre and
by kinnyige zeue ze onour to pe

wōmānes feeble as to ye more fe
ble. and as to euene eris of grace
& of lyf: yt zoure pieris be not let
ted/ And in fesp alle of oo wille in
preyer. be ze ech suffrige wip opir. lo
ueris of wiphod. anyide. nyeke not
zeldinge yuel for yuel. neip curseing
for cursynge: but azenward blessinge/
for in pis pīg ze ben clepid: yt ze wel
de blessinge bi eritage/ for hye yt wo
le loue lyf & se goode dies: constrey
ne hys tūge fro yuel. & hys lippis yt
yei speke not gile/ & bowe hye fro y
uel & do good: seke hye pees & pursyly
sue it/ for ye zen of ye lord ben on
iuste men: & his eris on ye preieris
of hem/ but ye chere of ye lord is
on men pat don yuelis/ & who is
it yat schal anoie zou: if ze ben su
eris & loueris of goodnesse: but al
so if ze suffre onp pīg for rightwis
nesse: ze ben blessid but drede ze

not ye drede of hem: ⁊ ze be not
disturbled but halowe ze ye lord
god in zoure hertis ⁊ eie be ze re-
dy to satisfaccion to ethe man aske
zou reson of ⁊ ye feip ⁊ hope ⁊ is in
zou but with mydnesse ⁊ drede hav-
inge good conscience ⁊ yat in yat
ying yat ye bakbiten of zou: ye
be confoundid, which chalenge fall
ip zoure good conversacion in crist
for it is better ⁊ ze do wel ⁊ suffre
if ye wille of god wole: ⁊ cōnsyder
yucle for also crist dide once for
oure synnes. he rist for vnrist:
yat he schulde offre to god vs. ma
ad qued in flesch: but maad quyk
in spirit for which ⁊ he cam in
spirit ⁊ also to he ⁊ were dolid to
gidre in prison: prechide which
were sum tyme vnbileevful. whā
ne yei abidin ye patience of god
in ye dayes of noe whānne ye schip

was made. in which abide pt is
to seie our soules were made saf
vp water / & so baptym of hyl four
me makip vs saf / not pe puttinge
awey of pe filpe of fleisch: but pe an-
swere of a good conscience in god /
bi pe azenrispinge of oure lord ihu
crist: pat is in pe rizthalf of god.
and sholowip deep: pat we schulde
be made eins of euerlastinge hyh /
ye zete into heuene: & angelis & po
wers & vertues ben made sugetis
herfore for crist [illegible] to him /
suffride in fleisch: be ze also ar-
med bi pe same penkinge / for he pt
suffride in fleisch: reesside fro synnes /
pat pt is left now in fleisch: ly ue
not now to pe desires of men. but
to pe wille of god for pe tyme pat
is passid is z nowe to pe wille of hye
peu men to be endid; which wal
kiden in leacheries & lustis & wynes

drunkynge of ibyn. in vnmesurable
etynges & drynkynges & vnclenesse ibor
shippynges of mallynetes in which
nowe yet bee astonyed/ in whyche
yngs yet wonder for ze renne not
to gydre, into ye same confusion
of leccherie & blasfemie/ & yet schulle
zeue reson to hym: yat is redy to demme
ye quyke & ye dede/ for whyy for yis
yng it is preched also to deed me:
yat ye be demed vp men in fleesch
& yat ye lyue bi god in spirit/ for
ye ende of alle pingis schal neyze:
fore bee ze prudent: & wake ze in pre
ys. ¶ Bifore alle pingis. haue ze cha
rite echye to op̄ al gatis lastynge. in
zou self al gatis lastynge/ holde ze
ospitalite to gydre wip oute grud
chynge/ echye man as he hap resey
ued grace mynystryng it into
echy opir: as good dispendeis of
ye manyfold grace of god/ if ony

man speke: speke he as ye wordis
of god / if ony man ministre: as
of ye vertu which god ministre.
yat god onoured in alle thingis by
ihū crist our lord / to whom is glo
rie and lordship into worldis of
worldis amen / dearest dere vnpre
yse ye go in pilgrymage i ferue
yat is maad to you to temptacoū:
as if eny newe thing vistalle to you
but comune ye wip ye passiouns
of crist & haue ye joie: yat also ye
be glad & haue joie in ye reuela
ouns of his glorie / if ye be disprisid
for ye name of crist: ye shulen be
blessid / for yt yat is of ye onour &
of ye glorie & of ye vertu of god.
& ye spirit yt is his: shal reste on
you / but no man of you suffre as
a manslere eip a yeef eipir as a
eipir a tesiere of oyir mennes gro
dis / but if as a cristen man: glorifie

ye not but glorifie ye god in pis
name for tynne is pt dom bigynne
at goddis hous / and if it bigynne
first at vs: what ende schal be of
hem pat bileuen not to pe gospell
and if a iust man vnepe schal be
saued: where schulen ye vnseiphul
man & ye synnere apere / pforce & pei
pat suffren bi pe wille of god: bi
taken yer soulis in goode deedis.
to ye seiphul maker of nouzt. v. c.
Therfore I am euene eldre
man. & a wittnesse of cristis
passiones / which ye also am a comp
ner of pt glorie. pt schal be schewid
in tyme to comynge / bisechie ze pe
eldre men pat ben among zou /
fede ze pe flok of god. pat is amōg
zou / and purueie ze not as cōstrei
ned but willfully by god / not for
loue of foul wynynge but willful
ly ney as hauynge lordschip in

pe clergie:

pe deerge: but pr3e be made ensam
ple of pe flok off wille, pr wyame
pe prynce of schepeards schal ape
re: 3e schul receyue pe coroune of
glorie pat may neile fade ¶ Also 3e
3onge men be 3e suget to eldre me
and alle schewe 3e to gidre meke
nesse, for pe lord wip stondip prou
de me: but he 3eueb grace to me
ke me, þ for3e be 3e meked vnder pe
mypti hond off god, pat he reise 3ou
in pe tyme of visitacoun & caste 3e
al 3oure bisynesse into him: for to him
is cure of 3ou, be 3e sobre & wake
3e. for 3oure aduerse pe deuel. as
a ro3inge hon goip aboute. seching
whom he schal deuore whom a3e
stonde 3e strong in pe feip: witing
pat pe same passiou is made to
pilke bryþrede of 3ou. pr is in pe wo
rld, and god of al grace pr depide 3ou
into his eiuerlastinge glorie 3ou suff

struge alstal. he schal ꝓfourme ⁊
schal conferme ⁊ schal make sad
to hī be glorie ⁊ lord schip into
worldis of worldis Amen/ Wy
silvan feythful brop̄ to zou: as I de
me/ I wroot schortly bisechinge and
ministringe. pt pis is pe verrey
grace of god in whiche ze stonde/
pe church pt is gnorid in babilon
ne ⁊ markus my sone: gretip zou
wel/ Grete ze wel in holy cos/
Grace be to alle zou pat ben in
crist Ihesu. Here endip pe first
pistle of petir: ⁊ bigynnep pe
pmoun̄ pistle of petir. c.
petir seruant ⁊ apostle
of ihū crist: to hem pat
han take wip vs pe e-
uene feip in pe rightwisnesse of ou
re god ⁊ sauyour ihū crist/ grace
⁊ pees be fulfild to zou: by pe kno
wingge of oure ihū crist/ hou alle

vīgis of his godhede vtu. pat ben
to hym & pitee ben zoueu to vs by
pe knowīge of hī pt depide vs for
his owne Glorie & vtu: by whom
he zaf to vs moost p̄cous wiztes
pt by pīgis ze schulen be made fe
lowis of godd is kynde: & fle pe
~~corrupcie of pt~~ corrupcoū of pat
coueitise pt is in pe world. & bī
ge ze in al vpsynesse: & unpyrit
ze in zoure feip vtu / & in vertu
kīnpynge / in kīnpynge. abstynence
in abstynence. patience / in patie.
pite / in pite. loue of bryp̄hed / &
in loue of bryp̄hood: charitee / for
it pese be wrp zou & oūcomen: pei
schulē not make zou voide. neip
wrp out fruit: in pe knowīge of
oure lord ihū crist / but to whom
pese ben not redy: he is blynd &
gropip wip his hond. & forzetip
pe purgypnge of his elde trespassis

wherefore brethren be ye more busy: pt
by goode werkis ye make youre de-
pynge & chesynge certeyn for ye doynge
pis. schulē not do ayne any tyme
for pus pe entrynge into eūlastynge
kyngdom of ouwe lord & sauyour ihū
crist: schal be mynystrid to yon plē-
teuously/ for whiche pis I schal by-
gynne to monesche yon eiternore
of pese pīgis/ & I wole pt ye be kū-
nynge & conserued: ī pis p̄sent
trupe/ for lope I deme iustly, as lō-
ge as I am in pis tabernacle: to
wesen yon ī monestynge/ & I am cer-
teyn pt pe puttynge awey of my
tabernacle is swift: by pis pt our
lord ihū crist hap schewid to me/
but I schal zeue bisynesse & ofte
after my dep. ye haue mynde of
pese pīgis/ for we not sutynge v̄
wise tales han maad knowē to
yon pe v̄tu & pe visoure knowynge

chonure lord ihū crist: but we we
ren maad bihoolderis of his greet
nesse/ for he took of god pe fadir:
onour & glorie: by such manere
voice: sliden doū to hīm fro pe greet
glorie pis is my loued sone in whō
I haue plesid to me: here ye him/
& we herde pis voys brouht fro heue
ne: whānne we weren wip him in pe
holy hil/ & we han a sadder word
of preac: to which ye zeiynge tet
don wel as to a lanterne in a derk
lizt in a derk place. til pe daiy syn
ne to zeue lizt: & pe day. stere springe
in zoure hertis ¶ And first vnder
stondeze pis pīg. prechja preis of
scripturis not maad by propi in
terpretacoū/ for profeci was not
brouht any tyme by mannis wille:
but pe holy men of god enspird.
wip pe holy goost spaken ||. ||
pe secounde chapitre ||

But also false prophetis we
ren in ye peple as in you
schullen be maistir heris ye schu
lan bringe in sectis of perdia
on & yei denyē pulke lord yat
bought hē & bringen on hē sch
hastiy paudiaon & many schul
len sue her lechyeries: by whiche
ye way of trupe schal be blasfe
imed & and yei schulen make
merchandise of you & covetise
by feynied wordis to which ow
nous albyde ago cessiy not: &
ye perdiaon of hem nappy
not for yf god sparde not an
gels synnynge. but bitook hē
to be turmented & to be drawē
fast wiy bondis of helle. into
helle. to be kept into doun & spa
rine not ye hyeste world. but kep
te none ye eztye man ye by fore
goer of rizthwisnesse: & bronzte

in ye grete flood into ye world of
unfeithful men/and he droof into
pondir ye citees of men of sodom
and of men of gomor & dampne
de vp turnynge vp sodō. & punis
hem ye ensample of hē yt weren
to domge yuel/and delyuerde ye
iust loot and oppressid of ye wrōg
and of ye lecherous conuersacoun
of wicknde men/for in sizt & herynge
he was iust and dwellide amongi
hem yat fro day tormentaden wip
wicknde werkis a iust soule/for ye
lord can delyuere pitous mē fro tem
tacoū: & kepe wicknde men into
ye day of dom to be turmentid/bu
more hem yat walken after ye flei
sche in coueitinge of vncleanesse:
and dispisen lordschipynge/& ben
boold. plesynge hē self: and dreed
not to bryngē in sertis blasfemyng
where aūgels whānne yei bē more

in strengye and vtil: bern not pt was
ye excrable dom azens hē bint ye ese
ben as vnrersonable beestes lusudely
into talkyng & into deep: blasfemynge
into pese pīgis pt pei knowen not
and schulen perische in her corupcoū:
and resceyue ye hire of vnrightwisnes
se/ & pei gessen delycas of desoulyng
& of wenne: to be lykynges of my
knowynge in her feestis wip delycas
mange lecheryes wip zou: & hā yze
full of auoutire & vū resseyuynge tresspas
dissceyuynge vnstedfast soulis: & hau
ye herte exercisid to couetise/ ye
sones of curseynge pt forsaken ye
rizt wey: & erriden sizynge ye wey
of balaam of bosor which loue
de ye hire of wickidnesse but hie
hadde repūnūge of his woodnesse
a domb beste vnduzzok yat spak
wip voice of man: yat forbeed
ye vnwisdom of ye profete/ pese be

wellis wip oute wat: ⁊ mystis dry
uen wip whirlynge wyndis: to whi
che pe pickie myst of derknessis is re
serued ⁊ pei speken in pride of vany
tee: and dissepuē in desyris of flesch
ly of lecchery. hem pt scapē alitl whi
che lyuen in errour ⁊ biheten fre
dom to hem: whānne pei ben seruānt
is of corrupcoū for of whō ony
man is ouercomen: of hī also he
is seruānt for if men forsakē pe
vndeynesse of pe world. by pe kno
wynge of our lord ⁊ saupour ihū
crist. ⁊ eftsoone ben wrappid in pe
se ⁊ ben oū comen: pe lattir pīgis
ben maad worse to hē pā pe for
me/for it was bettir to hem. to
not knowe pe wey of rightwisnesse:
pan to turne azen after pe knowy
nge: fro pt holy mandement pat
was bitaken to hem: pe hond tur
nede azen to his althynge. and a

cowes wascheen in walowinge
in fenne / ¶ Ye yrde chapitre //
O ye moost derworpe brye
I write to you pis secunde
pistle. in which I stire your deer
consaciue by monestynge to gidre:
pat ye be rimindefil of po wordis
pat I bifore seide of pe holy profetis:
and of pe holy mandementis of
pe holy apostlis of pe lord & sauy
our / first wite ye pis pig pt in pe
last dais disseyneris schulen come
in dissept: goynge after her owne co
uetitingis. seyinge / where is pe bihest
or pe comynge of hit / for sipe pe fa
dris dieden: alle pingis lasten fro pe
bigynnynge of creature / but it is
hid fro hem willynge pis pig: pt
heuenes weren bifore. & pe erpe of
water. was stondynge by water
bi goddis word. by which pt ilke
world deuiid pane bi wat' pischude

but pe heuenes pt now ben. & pe er
pe ben kept vi pe same word & be re
serued to fier unto pe day of dom & pe
dicoñ of wicude men/ Burze moost
dere: pis o ping be not hid to zou/ pt
o day aueritis god is as a pousande
zeers/ and a pousand zeers ben as
o day/ pe lord tarie not his bihete
as sume gesten: but he doip penet
ly for zou/ & wole not pt ony me pri
sche: but pt alle time azen to penan
ce for pe day of pe lord schal come as
a peef: in whiche heuenes wip greet
bire schulen passe. & elementis schulē
be dissoluced by hete/ & pe erpe & alle
pe werkis pt ben in it: schulen be
burent/ pfore whānne alle pese pingis
schulen be dissoluced: what maner
men bihouep it zou to be in holy hy
upnge [illegible] pitees abidinge & hizinge
into pe cōmynge of pe day of oure
lord ihū crist/ by whom heuenes

vrennynge schulen be dissolued: ⁊
elementis schulen faule vp vrennyng
of fier/ also we abiden vr hise vches
tis newe heuenes ⁊ newe erpe: in
whiche rightwisnesse dwellip/ for
whiche thing ze moost dere. abidinge
pese thingis be ze vpsp: to be founden
to hi in pees vnspotid ⁊ vndefoul
id/ ⁊ deme ze long abidinge of our
re lord iesu crist: zoure helpe/ as al
so oure moost dere brodir poul wr
ot to zou: vp wisdom zoucn to hi/
as and in alle epistlis he speki ī
hem of pese thingis/ in whiche ben
sum hard thingis to vndirstonde/
which vnwise ⁊ vnstable men
depraauen. as also pei don opire
scriptures to her owne pdicaoun
perfore ze brijen bifore wityngc
kepe zou silf: leste ze be dissep
ued vp errour of vnwise men ⁊
falle awey fro zoure sadnesse/ but

were ze in ye grace & ye knowing
of our lord ihū crist & our saluo-
to ihū be glorie now & into ye day of
euerlastingnesse amen/ ¶ Here en
dip ye secunde pistle of petr. And
begynnyp ye first of Jon ¶ Ye.1.c.
That ping pat was fro ye
begynnynge: which we
herden which we sazen
wip our yen/ which we bihelde
and our hondis tonchiden of ye
word of lyf: & ye lyf is schewid/
and we sazen & we witnessen. &
tellen to zou euelastinge lyf: pt
was Aueritis ye fadir & appeirde
to vs/ pfore we tellen to zou pat
ping pat we sazen & herden: pat
also ze haue felowschip wip vs.
and our felowschip be wip ye
fadir & wip his sone ihū crist/ &
we writen pis ping to zou: pt ze
haue Joie. & pat zoure Joie be ful/

and pis is pe tellinge pt we herde
of hi & tellen to zou: pt god is lizt.
and per ben no derknessis in him
if we seien pt we han felouschipe
with hi. & we wandre in derknessis.
we lien & don not treupe but if
we walken in lizt. as also he is i
lizt. we han felouschip to gidre
and pe blood of ihū crist his so
ne: deslip vs fro al sinne if we sei
en pat we han not sinne: we dis
seyuen vs silf. & treupe is not i
vs/ if we knowlechen oure sinnes:
he is feipful & just. pt he forzeue
to vs oure synnes. & clense vs fro
al wicidnesse & if we seien pat
we han not sinned. we make hi
liere. & his word is not in vs.
pis litil sonnes i write
to zou pese pingis. pt ze sinne
not: but if ony man sinnep: we
han an aduocat ihū crist. & he

is ye forzeueneſſe for oure ſynes
& not only for oure ſynes: but also
for ye ſynes of al ye world & in pis
pnng we witen yat we knowen
hi: if we kepē his comandements.
he yt ſeip yat he knowip god. &
kepip not his comandements:
is liier & treuye is not in hi. but
ye charitee of god. is parfit vn
ip in hi yat kepip his word in pis
pīg we witen yt we ben in hym:
if we ben ſtiſt in hi he yt ſeip yt
he dwellip in hi: he owip to wal
ke as he walkide. Moost dere
bryden I write to zou not a newe
maūdement: but ye elde maūde
ment yt ze herden fro ye bigynnīg
ye elde maūdement: is ye word yt
ze herde eftſoone I write to zou a
newe maūdement. yt is trewe
bope in hi & in zou: for derknes
is ben passid. & vrey lizt ſchynep

now he pat seip pt he is in lizt. & ha
tip his broip: is in derknesse zit he pt
loucp his broip: dwellip in lizt and
sclaundre is not in him / but he pt hatip
his broip. is in derknessis and wan
drip in derknessis. & wot nor whidir
he gop: for derknessis han blyndid
his yen / litil soneis I write to zou:
pt zoure sinnes ben forzoun to zou
for his name / fadris I write to zou
for ze han knowen him pt is fro pe
bigynnynge / zonge men I write to
zou: for ze han ouercomen pe wic-
kide / I write to zou zonge children:
for ze han knowen pe fadir / I wri
te to zou bryden: for ze han knowen
him pt is fro pe bigynnynge / I wri
te to zou zonge men: for ze be stron
ge / & pe word of god dwellip in zou
& ze han ouercomen pe wickide /
nyle ze loue pe world. ne po pig
is pat ben in pe world / if onyp ma

loucp

louey ye world: ye chaunte of ye fa
dir is in him for al yng yt is in ye
world. is couetise of flesch. & co
uetise of yen & pride of lif which
is not ye fadir: but it is ye world
and ye world schal passe: & ye co
uetise of it but he yt doip ye wille
of god: dwellip wipouten ende
ny lytil sones ye laste our is & as
ze han herd yt antecrist comey:
now many antecristis be made
wherfore we witen yat it is ye
laste our yei wenten forp fro vs:
but yei weren not of vs for if yi
yei hadden be of vs: yei hadden
dwelt wip vs but yat yei hadden
be knowen: yt yei be not of vs
but ze han anoyntyng of ye ho
ly gost: & knowen alle yngis I wr
ot not to zou as to men yt knewe
not trewpe: but as to men yat
knewen it & for ech lesinge is

not of treupe which is wher: but
pis pat deuyep pt him is not ꝑt
pis is antcarist: pat deuyep pe
fadir & pe sone/ so eche pat deuyep
pe sone hap not pe fadir/ but he
pat knowlechip pe sone: hap al
so pe fadir pt pīgs pat ze herde at
pe bigynnīge: dwelle it ī zou/ for if
pt pīgs dwellip in zou. whiche ze her
de at pe bigynnīge: ze schulē dwel
le in pe sone & ī pe fadir/ & pis is
pe wheste: pt he wilnīte to vs euer
lastinge lift/ I wrot pese pīgis to
zou of hem pat disceyuen zou/ & pt
pe anoyntīge which ze resceuede
of him: dwelle in zou/ & ze hā not
nede. pt ony man teche zou: but as
his anoyntīge techip zou of alle
pīgis/ & it is trewe: & it is not le
synge/ & as he taught zou: dwelle ze
in him/ & nowe ze litil sones dwelle
ze in him: pat whanne he schal apc

re we haue a trist & be not cōfōnded
of hī in his comyng/ if ye wite pat
he is just: wite ye also pt ech pt dop
rightwisnesse is born of hī. Cap. iij.
Se what maner charite pe
fader zaf to vs: pt we be na
med pe sones of god. & be his so
nes/ for pis pīg pe world knew
not vs: for it knew not hī/ moost
deir bryne now we ben pe sones
of god: & zit it appeir not what
we schulē be/ we wite pt whanne
he schal apeire: we schulē be lyke
hī. for we schulē se hī as he is/ &
ech man pt hap pis hope in hī.
makp hī silf holy as he is holy
ech man pt dop sīne dop also wic
kidnesse. & sīne is wickidnesse &
ye wite pat he apeir to do awey
sīnes: & sīne is not ī hī/ ech man
pat dwellip in hī. sīnep not/ & ech
pat sīnep: seep not hī. neip knew

hym/ that loues: no man dispeyne zou/ he
pt doip rightwisnesse: is just: as also he
is just/ he pt doip synne: is of pe de
uel. for pe deuel synnep fro pe bigy-
nynge/ in pis pig pe sone of god
aperide: pt he vndo pe werkis of pe
deuel/ ech man pt is born of god. doip
not synne/ for pe seed of god dwellip
in hym: & he may not do synne. for
he is born of god/ in pis pig pe
sones of god ben knowe. & pe so-
nes of pe fend/ ech man pat is not
just: is not of god/ & he pat louep
not his broper: is not of god/ for pis
is pe tellynge pt ze herde at pe bi-
gynynge: pat ze loue echo oper/ not
as cayn pt was of pe yuel: and
slow his broper/ & for what pig slow
he him: for his werkis were yuele:
& his bropis just/. Brepen nyle ze
wondre: if pe world hatep zou/ we
wite pt we be translated fro deep

to hyſſ. for we lonen bryſſen/ he pat
lonep not dwellip in deep/ eche
man pt hatip his broſſ is a man
ſleere/ & ze wite pt eche mañſleere
hap not eüclaſtinge hyſſ dwellyng
i hyſſ/ i pis pig we ha knowe pe
charite of god. for he puttide his
lyſſ for vs: & we owen to putte ou
re lyues for oure bryſſen/ he pat
hap pe catel of pis world. & ſeep
pat his broſſ hap nede & cloſip his
cuttailis fro hi: hou dwellip pe
charite of god in hi/ a)y litil ſones
loue we not in word neip i tunge:
but in werk & trupe/ i pig we kno
we. pt we ben of trupe. & i his ſizt
we moneſte oure herts/ for if ou
re herte repnep vs: god is more
pan oure herte pt knowt alle pig
is/ moost dere bryſſen if oure herte
repnep not vs: we han truſte to
god/ and what eie we ſchulē axe:

we schulden wellepue of hī | for we
keepen his comandements: & we
don po pīngis pt be plesant biforе
hī | & pis is pe comandement of god:
pat we bileue in pe name of his
sone ihū crist | & pat we loue eche
opir: as he zaf heest to vs | & he
pt kepip hise comandements
dwellip in hī. & he in hī | & in pis
pīng we witē pat he dwellip in
vs: bip pe spirit whom he zaf to vs |
oost deere bripre ¶ Ymy .iv.
iple ze bileue to ech spirit:
but preue ze spiritis if pe ben of
god | for manye false prefetis: wē
ten out into pe world | in pis pīng
pe spirit of god is knowen | ech spi
rit pt ihū crist hap comē flesch:
is of god | & eche spirit pt forbe
dip ihū: is not of god | & pis is an
tecrist of whom ze herden pt he
comep. & rist now he is in pe wo

ible

ld/ye litil cones ben of god. & ye
han ouercomen hī/ for he pat is ī
you is more: pan he pt is in pe
world/ pei be of pe world: per for
pei speken of pe world. & pe wo
ld herip hem/ we ben of god/ he
pat knowip god herip vs/ he pt
is not of god: herip not vs/ ī pis
ping/ we knowē pe spirit of tru
pe. & pe spirit of error/ Dooll ar
re bri3pen loue we to gidre: for cha
rite is of god/ & ech pt louep his
bropir: is borū of god. & knowip
god/ he louep not: knowip not
god/ for god is charite/ in pis pīg
pe charite of god appeirde in vs/
for god sente his oon bigete so
ne into pe world: pat we hue
bihī in pis pīg is charite. not
as we hadde loued god: but for
he first louede vs. & sente his so
ne forzeuenelle for oure synes/

vt

ye moost dere bryrne if god loude vs.
we owen to loue eche oyr/ no man
say eure god/ if we louen to gid ure.
god dwellip in vs. & ye charite of
yt is parfyt in vs/ in yis pig we
knowe pt we dwellen in yt. & ye
in vs. for of yis spirit ye zaf to vs/
& we sawen & witnessen: pt ye fadir
sente his sone. sauyour of ye world
who eure knowleche pt iht is ye
sone of god: god dwellip in yt & ye
in god/ & we han knowen: & bile
uen to ye charite pt god hap i vs
god is charite/ & ye pt dwellip in
charite: dwellip in god & god i yt
in pis pig is ye yfyt charite of god
wip vs: par we hane trust i ye day
of dom/ for as he is: also we be in
ye world/ drede is not in charite.
but parfyt charite putip out
drede for drede hap peyne/ but ye
pat dredip: is not yfyt i charite

þ fore lone we god: for he louede vs
before/ if onv man seip. I lone god &
hatip his broþ. is a liere/ for he þat
louep not his broþ. whiche he seep:
hou may he lone god whom he se
ep not: & we han þis comandement
of god: þat he þt louep god lone al
the man. Also his bropr
þt bileuep þt iesu is crist: is
born of god & eche man þt louep hi
þt gendrede: louep hi þt is born of
hi in þis þing we knowen. þt we lo
uen þe children of god: when we lo
ue god. & do hise comandements for
þis is þe charite of god: yat we ke
pe hise comandements & hise man
dements ben not heuy/ for al þing
þt is born of god ouercomep þe wo
rld/ & þis is þe victorie þt ouercomep
þe world: oure feip/ & who is he þt.
ouer þe world: but he þt bileuep
þat iesu is þe sone of god þis is iesu

crist þt cam by water & blood / not
in water only. but in water and
blood / & þe spirit is he þt witnesseth.
þat crist is trupe / for þre ben þt ze-
ben witnessinge in heuene / þe fa-
dir. & þe sone. & þe holy gost: & yese.
þre ben oon / & þre ben þt zeue witnes-
singe in erpe. þe spirit water
& blood. & yese þre ben oon / if we
resseyuen þe witnessinge of men.
þe witnessinge of god is more /
for þis is þe witnessinge of god
þat is more. for he witnesside of
his sone / he þt bileuep in þe sone of god: hap þe witnes-
singe of god in him / he þt bileuep
not to þe sone: makip him self aliere /
for he bileeuep not in þe witnes-
synge. þat god witnesside of his
sone & þis is þe witnessinge. for
god zaf to zou eüllastinge lif.
& þis lif is in his sone / he þt hap

pe sonne of god. hap also lyf/ he pat
hap not pe sonne of god. hap not
lyf/ I write to zou pese pingis: pt
ze wite pt ze han eueclastinge lyf.
which ze bileuen in pe name of god
dis sonne/ & pis is pe trist which
we han to god. pt what eie ping we
aken aft his wille: he schal here
vs/ & we wite pt he herip vs: what
eie pingis we aken/ we wite pt we
han pe askingis. which we aken of
hi/ he pt woot pt his brop̃ synep a
syne. not to deep. axe he. & lyf schal
be zoue to hi pt synep not to deep/
p̃ is a syne to deep: I seie pt onp mn
pie not for it/ eche wicidnesse is
syne: & p̃ is a syne to deep/ we wite
pat eche man pt is born of god:
synep not/ but pe generacoun of
god. kepip hi: & pe wicki touchip
hi not/ we wite pt we ben of god:
& al pe world is sett in pucl

and we write pt pe loue of god amm in
Aeisch. & zif to vs writ: pt we knowe
vry god. & be in pe vry loue of lyf
pis is vry god: & euerlastige lyf
my litil louces kepe zou fro mawb
mets. Here endip pe first pistle
of Iohn & bigynnep pe seconde
Pe eldre man to pe chose
lady & to hir children: whi
che I loue in trewpe and
not I aloone: but also al
le men pt knowe trewpe for pe tru
pe pt dwellip in zou & wip zou: sch
al be wpt oute ende/grace be wpt zou
mercy & pees of god pe fadir. & of
ihū crist pe sone of pe fadir i trewpe
& charite/ I ioiede ful myche. for I
fond of pi sones gon wigte in trupe:
as we resseyuede mandement of pe
fadir/ & now I pie per lady. not
as writinge a newe mandement to
pee: but pat pt we hadden fro ye

bigynnyng pt we loue ech op̄ / & pis
is chaunce: pt we walke after hise
mandementis / for pis is pe comandē
dement: pat as ze heden at pe bi
gynnyng walke ze in hī for many
disceyuers weren out into pe wo
rld: which knowlechen not ihū
crist hap come in flesch pis is a
disceyuere & antecrist / se ze zou silf.
leste ze lesen pe pīgis pt ze han wro
ht: pat ze resceyue fil mede wrīnge
pt ech man pt goip bifore. & dwellip
not in pe techinge of crist: hap not
god / he pt dwellip ī pe techīge hap
bope pe sone & pe fadir / if oup mā
comep to zou & bringip not pis
techīge: nyle ze resceyue hī into
zoure hous. neipir seie ze to hī heil /
for he pt seip to hī heil: comynep
with his yuele werkis / & bifore
seide to zou: pt ze be not confōnd
id ī pe day of oure lord ihū crist / ¶

have no pnigis to write to zou. ⁊
I wolde not bie ꝓpheynyn ⁊ cuke/for
I hope pt I schal come to zou. ⁊ speke
mony to mony: pt zoure be ful/ pe
sones of pe chosen sistre greten per
wel/ pe grace of god be wip peem
ne//here endip pe secōnde pistle
of zon: ⁊ bigynnep pe pirde//
pe eldre man to gayus mo
ost dere broꝑ: whom I love
in trewpe/ amoost dere bro
pir of alle pigis I make pi
er. pat pou entre ⁊ fare welfullyꝰ
as pi soule doip weelfully/ I wolde
greetly. for brynen camē ⁊ bare wit
nessynge to pi trewpe: as ꝑ walki
st in trupe/ I have not more gace
of pese pīges: pan pt I here. pat
my sones walke in trewpe/ most
dere bropir pou doist feyfully: wh
at euere pou wordist in bryperē/
⁊ pt into pilgrymes. whichezel

dide witnessynge of ye charite ī ye
first of ye churche/whiche you leduste
fayr & doust wel worpily to god for
yei wenten fayr in his name:&
tooken no pīg of heyn mē/ þ for
we oween to resseyue suche manne
re men: yat we be euene workers
of trupe/I hadde write yaucentur to
ye churche: but yis diotrepes yt lo
uey to bere prymate in hē. resseyu
ney not vs/for yis pīg if I schal co
me: I schal monneste his werkis w
hiche he doip chidīgr azeins vs wt
yuele wordis/and as if pīgis suf
fisen not to hīt: neyr he resseiuey
vrspen & forbedip hē yt resseyuen.
& puttip out of ye churche/moost
deire vrovir nyle you suc yuel pīg.
but yat yt is god pīg/he yt doip
wel is of god/he yt doip yuel: sey
not god/witnessinge is yolde to
veritee of alle men: & of trupe

yese

it silf but also we bere witnessinge &
pou knowist pt oure witnessing is
trewe. I hadde many pingis to write
to yee: but I wolde not write to yee
vi enke & penne: for I hope soone for
to see yee. & we schulen speke mouth
to mouth yees be to yee/ frendis gre
ten yee wel grete pou wel frendis
by name. Here endip ye prydde pis
tle of Jon: & bigynnep ye pistle of
iudas pe seruant of iudas/ a.
ihū crist: & bropp of iames &
to yese pt ben loued pt ben in
god ye fadir. & to hem pt ben
kepid & kepe of ihū crist: mey & pe
ces & charite be fillid ~~pliced~~ to zou/
moost deere bretyren I conuge al busy
nesse to write to zou of zoure co
mun helpe: hadde nede to write to
zou. & pie to chryne strongly for p
ferip pat is oones taken to seyntis
for sūme vnseiyful men priyly

entrde

entreden. þat sum tyme were bifore
written into þis doun, and oftur-
nen þe grace of god into leacherie.
& deiyen hī þ̄ is oonly a lord. our
lord iesū crist, but I wole monesse
zou oones þ̄ write alle þīgis þat
god sende his peple fro þe lond of
egipt: and þe secōnde tyme he lost
hē þ̄ bileuede not, & he reserueede
vndir derknesse angels. þ̄ kept-
not her principate. but forsook-
her hous: into þe dom of þe grete
god into eū lastinge bondis as sodō
& gomor & þe nyz coostid citees þ̄
in lyk maner diden fornicacoū-
zede aboue þ̄ after of flesch: & bē
maad ensāple suffrīge þe peyne of
eū lastīge fier, ja lyk meniere also
pese þ̄ defouleen þe flesch. & despi-
sen lordschip & blasfemen magis-
te, whānne nuyz hyel archaūgel dis-
putide wip þe deuel, & stood of

moises body: he was not hardy to
vxpynge in dom of blasfemye / bresede
pe lord comaūdide to pee / but pese
men blasfemē. what eie pīgis pei
knowen not / for what eie pīgis
pei knowē kyndely as dounb beest
is in pese pei ben corupt ¶ ii. c.
O to hem prīventē pe wer of
mym / ⁊ prīven sched out by
erour of blalaam for mede / ⁊ pri
schiden in pe azen seynge of chore
pese ben in her metis festinge to
gidre to filpe / wipoute drede fedīge
hem silf / pese ben cloudis wipou
te watir: pat ben borīn aboute of
pe wīndis / heruest trees wipout
fruit: twies deed drawen up by
pe wote / wallis of pe wode see: fo
wynge out her confusiōis / erīge
stemis: to whiche pe tempest of
derknessis is kept wipoutē ende
but enoch pe seueniye man fro

Adam. profecede of pese. & seide lo
ye lord comep wt his holy pousa
dis: to do dom azens alle men. and
to reprene alle vnfeiplful men: of
alle ye werkis of ye wickidnesse
of hem: vi which yei didem wic
kidly/ and of alle ye hard wordis:
yat wickide sinneris han spoken
god azens god/ yese ben grucchers
ful of playntis wandrīge aft hei
delis: & ye mouy of hē speki ꝑ
te worschipīge persones vi ma
se of wynynge/ and ze moost dre
bridyen vē mynde ful of ye wordis
which ben before seid of apostlis
of oure lord ihū crist/ which seide
to zou. yt in ye laste tymes ꝑ schulē
come gilours. wandringe aft hei
ou wne delis. not in pitee. yese bē
which departen hem silf: beesti
men not hauynge spirit/ bitze
moost dere bridyen. abone bilde zou

silf on your moost holy feiy. & pre
ze in ye holy gost. & kepe you silf in
ye holy loue of god. & abide ze ye
mercy of oure lord ihū crist into lif
euerlastinge/ & repuc ze pese men
pat ben denied. but sinne ze he &
take ze heim fro pe fier/ & do ze mer
to opre men in pe drede of god.
& hate ze also pilke defoulid coote.
which is fleischly/ but to hī pat is
mysty. to kepe you wipoute synne.
& to ordeyne bifore pe sizt of his
glorie you vnwemed in ful our
joie. in pe compynge of oure lord
ihū crist. to god a loone oure sa
uyour by ihū crist oure lord. Ze
glorie & magnyfiynge empyre.
& power bifore alle worldis. &
now & into alle worldis of wor
dis amen. Here endip ye pistle
of iudas: & bigynnep a prologe
on ye apocalips//

Alle men pat wolen lyue me
help in crist. as pe apostle
seip: suffrē paciencē. After pat
you sone pat neizeth to pe seruyse
of god: stonde you in rizwisnesse
& in drede. & make redy yi soule to
temptacōn/ for temptacōn is a
manres lyf: on erpe/ but pt seip-
ful men faile not in hem: pe lord
cōfortip hē & conferme3p seiynge
Jam wip 3ou vsq pe ende of pe
world: & litl flok nyle 3e drede p
fore god pe fadir seiynge pe tribu-
lacōns. wiche pe holy chirche was
to suffre: pt was foundid of pe a
postlis on crist pe stoon/ disposid
wip pe sone & pe holy gost to seie
we hem. pt me drede hem pe lasse/
& al pe tryuytee seiewide it crist in
his manhede. & crist to 3on by an
angel: & 3on to holy chirche: of
wiche revelacōn 3on made

yis book / wherfore yis book is cald
apocalips: pat is to seie reuelacoũ /
for here it is contened pt god schewi
de to Jon: & Jon to holy churche / hon
gete pingis holy churche suffrde ĩ pe
firste tyme: & nowe suffrip & schal suf
fre in pe laste tymes af antecrist /
whanne tribulacoũ schal be so gre
et: pt if it mowe be pei pt ben chosen:
be moued / & whiche medis sche sc
hal resseyue for pese tribulacoũs.
now & tyme to come: pt medis pat
bep bihote maken hem glad / whõ
pe tribulacoũs pt ben teld maken
afeerd / ỳ fore pis book among o ỳe
scrptures of pe newe testament: is
depid up pe name of pfete / & it is
more excellent pan pfetis / for as
pe newe testament is worpier pã
pe oolde: & pe gospel pan pe lawe /
so pis pfete passip pe pfetes of
pe oolde testament: for it schewip

sacramentis pt bey now apply ful
fillid of crist & of holy chirche/or el
lis. for to oye is o maner profecie:
but to pis is pre maner presence zeue
to gidre/pt is of pat.pt is passid:&
of pr.pat is pesent. & of pt pat is to
come/& to conferme pe autorite of
it. pi comep pe autorite of hi pt sen
dip:& of hi pt berip.& of hi pt rel
sepnep/he pt sendip is pe trynpte:
he pat berip is pe angel.he pt rel
sepnep jon/but whanne pese pig
is ben seid to jon in vision/& per
ben pre kynds of vision: it is to
sen vndir whiche kynde.pis be con
tenid/for sii tynne vision is bodily:
as whanne we seen onp pig wip bo
dily izen/sum is spiritual or ymag
ynaire: as whanne we sen slepig
or ellis wakinge.we biholden pe y
magis of pigis bi whiche sii pig
is signyfied/as sanno slepig siz

ers of wom: & moises walkīge sit pe
vnpsch vrēne/anoj vision is of vndr-
stondīge. as vhane porouz reuela
non of pe holy gost: porouz vndr-
stondīg of pouzr. ye conseptiē pe
trupe of mysteries/as Jon saw po pī
gis: pt be contened in pis book/for not
oonly he say in spirit pe figures: bt
also he vndrstood in pouzr. pe pīg
is pt were signyfied by he/Jon sayd
& wrot in pe ile of patmos vhā
ne he was exild of domitian pe mo
ost wicked prince/& a cause compel-
lide hī to write/for while he was
holden in outlawne of domitian
in pe ile of patmos: in pe churchys
pat he hadde gouerned p were spri-
gte many vices & dyuise eresies/for
yet were sūme eretikis pe pt sedē:
pt crist was not to fore mane/for
as mych as he was in tyme bofī
of hir: vhych eretikis Jon in pe vi

gynnynge of his gospel. vnd'stynd ye
seip/ In ye bigynnynge was ye sone:
& in pis book wharne he seip/ I am
alfa & o. pt is ye bigynnynge & ye ende
cōme also seide pt holy churche schul
de ende: to fore ye ende of ye world. for
changes of tribulacōns/ & pt it schul
de not vndirfonge for her trancule:
cōtinuelle mede/ ȳ fore ȝon willinge
to distrie ye enemyns of pese. schew pt
arist is ye bygynnynge & ende/ wistir
I seie seip/ to fore me was no god
formed: neiȝ after me ȝ schal nt
be/ and pt holy churche porous cur
ise of tribulacōns: schal not be cē
did/ but schal ȝfiten: & resseyue for
hem an eternal mede/ ȝō writip
to ye seuene churchis of asie. & to
her seuene bischopis of ye forseid
pingis enfourmynge & techynge vp
hē al ye general holy churche/ & so ye
matere of ȝon in pis werk is: spe

cally of ye church of asie. & also of
al holy church what sche schal suf
fre in pis present tyme/ & what sche
schal vndrfonge in tyme to come/
& his entent is to shrive to practisure
which is to be kept for ye trucle w
schort & ye mede greet/ ye manne of
his writynge is such/ first he settip bi
fore a prolog & a salutacoun/ where
he makip ye heretis bewaynge. &
takynge wel tent. & whanne he hap
sett it to fore he conuey to ye telligē
but to fore his telling he schewi
pat crist is cite w'oute bigynnynge
& wip oute ende/ wherfore hi p'fe
tip: I am alfa & oo. bigynnynge and
ende & aft' he conuey to his telligē.
& deyntip it into seuene visiōns/ and
whanne yet ben endid. pis book is
endid/ he settip to fore ye plog &
seyp: ye apocalips of ihū crist/ vndr
stonde p' pis is as it is in opinc: ye

vision of ysaie & also ye prophetis of
salamon. ¶ Now sueth ye Apocalips .i.
pocalips of ihū crist. which
dyd god yaf to hī to make
open to his seruantis:
which ye thingis it behouep
to be made soone. & he signyfied
sendinge bi his angel to his serua
ūt Jon. which bar witnesse to ye
word of god: & witnesse of ihū
crist in pese pingis wher aūe thingis
he say. blessid is he pt redip. & he pt
herip ye words of ys prophecie: &
kepip yo pingis pt ben writen ī it.
for ye tyme is nyz. Jon to ye seuene
churchis pt ben in asie: grace & pees
to zou. of hī pt is & pt was & pt is to
comynge. & of ye seuene spiritis. pt
ben in ye trone. & of ihū crist pt is
a feipful witnesse: ye firste bigete
of dede men. & prince of kyngis of ye
erye which loued vs & wasschide

vs from our sinnes in his blood / &
made vs a kyngdom & prestis to god
& to his fadir / to whom be glorie &
empire: into worldis of worldis /
so he comey with cloudis. & eche ye se-
hal se him. & pei pat pricked him / & alle
pe kynredis of pe erpe: schulen bi-
wele hem silf on him. ye amen / I
am alfa & o pe bigynnynge & pe en-
de seip pe lord god: pat is & pat was
& pat is to comynge almyzty / I ion
zoure brop & partynere in tribulacoun
& kyngdom & patience in crist ihesu:
was in an ile pat is cleped patmos.
for pe word of god. & for pe witnes
synge of ihesu: I was in spirit in pe
lordis day / & I herde bihynde me a
grete voice as of a trumpe seyinge
to me / write pou in a book. pat pingis
pat pou seest. & sende to pe seuene chir-
chis pat ben in asie. to effesus to
smyrna. & to pergamus. & to

atim. ⁊ to sardis. ⁊ to filadelfia. ⁊ to
laodicia/ ⁊ I turnede þ⁺ I schulde se
þe voice þ⁺ spak wiþ me/ ⁊ I turne
de ⁊ I say seuene candilstickis of go
ld. ⁊ in þe myddil of þe seuene gol
dn candilstickis. oon lyk þe sone of
man clopid wiþ along garnement.
⁊ gurt at þe tetis wiþ agoldn gir
dil/ ⁊ þe heed of hi ⁊ his heeris we
ren wiyte as wiyte wolle: ⁊ as snow
and þe ien of hi as flawme of fier:
⁊ his feet lyk to latn as in abren
nynge chyminey/ ⁊ þe voice of hi:
as þe voice of manye watris/ ⁊ he
hadde in his rizthond seuene ster
ris: ⁊ a swerd schaip on euer cipur
side. went out of his mouþ/ ⁊ his
face: as þe sunne schynep i his vertu/
⁊ whanne I hadde sen hi: I felde doun
at his feet as ded/ ⁊ he putte his ri
zthond on me: ⁊ seide/ nyle ye dre
de/ I am þe firste ⁊ þe laste: and I am

Alpne & I was dead/ & lo I am lyuynge
into worldis of worldis/ & I have ye
keies of deep & of helle/ ye fore write ye
whiche thingis you have seen: & whiche
ben. & whiche it behouep to be done after
pese thingis/ ye sacrament of ye seuene
sterris. whiche you sizest in my rizte
hond: & ye seuene goldin candilstic
kis/ ye seuene sterris ben angels of
ye seuene chirchis/ & ye seuene can
dilstikis ben seuene chirchis. Capitulum.
And to ye angel of ye chirche
of effesis: write you/ pese thing
is seip he pat holdip ye seuene sterris
in his rizthond: whiche walkip in
ye mipddil of ye vii goldin candilstic
kis/ I wot ye werkis & trauile. & ye
patience: & pat you maist not suffre
yuele men/ & you hast assaied hem
yat seien. yat ye ben apostlis &
ben not: & you hast founden hem lie
ris/ & you hast patience: & ye hast

suffird for my name. & hadist not/
but I haue azens pee a fewe pingis.
pt pou hast left pi first charitee/ p
fore be pou mynded fro whennes
pou hast falle: & do penance & do pe
first werkis/ elis I come soone
to pee. & I schal moue pi candilsticke
fro his place: but pou do penance/
but pou hast pis good pig. pat pou
handist pe deds of nycolaytis. pe
which also I hate/ he pt hap eris
here he what pe spirit seip to pe chur
chis/ to hi pt ouercomep I schal zeue to
ete of pe tree of lyf: pt is in pe paradys
of my god. And to pe angel of pe
churche of smyrna write pou/ pese
pingis seip pe first & pe laste: pt was
deed & lyuep/ I wot pi tribulacoun &
pi pouerte: but pou art rich/ & pou
art blasfemed of he pat seien pt
pei ben Jewis & ben not: but he pe
synagoge of satanas/ drede pou no

pnigs of pese pīgis Whiche you schalt
suffre/lo pe deuel schal sende sōme of
zou into prisou: pt ze be temptid/ &
ze schulen haue tribulacio ñ tē dayes/
be pou feipful to pe deep: & I schal ze
ue to pee a crowne of lyf/ he pt hay
eris heere he: What pe spirit seip to
pe churchis/ he pt oiercomep: schal nt
be hurt of pe seconde deep/ And to
pe aūgel of pe churche of pergamys:
Write pou/ pese pīgis seip he: pt hay
pe swerd scharp on eche side/ I woot
pu where pū dwellist: where
pe seete of satanas is/ & pū holdist
my name & denyedist not my feip/
& in po dayes was antipas my fe
ipful witnesse/ pt was slayn at zū.
where satanas dwellip/ but I ha
ue azens pee a fewe pīgis: for pou
hast pū men holdinge pe techinge
of balaam/ whiche tauzte balaak:
forto sende scandre before pe sones

of israel/

of israel/to ete of sacrifices of idols:
& to do fornycacoũ/so also þ̃ hast
men holdinge þe tedynge of nycho
laitis/also to pon penaũce/ik cũme
lesse I schal come soone to þee/& I
schal fizte wt hem wt þe swerd of
my mouth/he þt hap eres here he:
What þe Spirit seip to þe churchis/
to hi þt ouercomep: I schal zeue aũgel
mete hid/~~& I schal zeue aũgel mete~~
~~hid~~/& I schal zeue to hi a whyte stoo:
and in þe stoon a newe name writ
tẽ/whiche no man knowip: but
he þt takip/and to þe aũgel of þe
chirche of natiree write pon/þese
þingis seip þe sone of god. þt hap
izen as flawme of fier. & his feet
lyk to latũ/I knowe þi werkis and
seip & charite. & þi seruyse & þi pa
cience. & þi laste werkis mo þan
þe forme/but I have azens þee a
fewe þingis/for pon suffrist þe wo

man Jesabel. Which seip þt she is a
prophetesse: to teche & disceyue my ser
uantis to do lechery: & to ete of
þingis offird to ydols / & I zaf to hir
tyme þt she schulde do penance: &
she wolde not do penance of hir
fornycacoun / & lo I sende hir into a bed
& pei þt do lechery wip hir: schulē
be in moost tribulacoun: but pei
do penance of her werkis / & I schal
slee her sonis into deep / & alle chur
chis schulē wite: þt I am serchynge
reynis & hertis / & I schal zeue to e
che man of zou after his werkis
& I seie to zou & to oye þt be at ma
tyne. Who eile han not pis techynge.
& þt knowen not pe hynnesse of sa
tanas. hou pei seie I schal not se
de on zou anoþ chaunge / nepeles
holde ze þt þt ze han til I come &
to hir þt schal oucome. & yat schal
kepe til into pe ende my werkis:

I schal zeue power on folkis. & I schal
al gouerne hem in an irn zerde/
& yei schulen be broken to gidre: as
a vessel of a potter/ as also I resseyu-
ede of my fadir/ & I schal zeue to
him a morowe steere/ he pr hap eris he
re he: what ye spirit seip to ye chur
nd to ye ¶ iij. c. ¶ ans
angel of ye churche of sardis:
Write pou/ yese pingis seip he pt hap
ye seuene spiritis of god: & ye seuene
sterris/ I woot yi werkis. for ꝑ hast
a name yat you liuest: & you art
ded/ be you waking: & confirme
you op pingis yat weren to dyinge
for I fynde not yi werkis fulle bifor
my god/ ꝑ fore haue you in mynde
how you resseyuedist & herdist: &
kepe & do penance. ꝑ fore if you wa
ke not: I schal come as a thyef yeef
to yee/ & you schalt not wite i what
hour I schal come to yee but ꝑ hast

a few names in sardis: which he han
not defoulid her clothis / & they schulle
walke with me in white clothis: for
they ben worthi / he that ouercometh schal
be clothid thus with white clothis / & I
schal not awey his name fro the book
of lif. & I schal knowleche his na-
me bifore my fadir. & bifore his an-
gels / he that hath eris here he: what the
spirit seith to the chirchis / and to the
aungel of the chirche of filadelfia:
write thou / these thingis seith the holy
& trewe. that hath the keie of dauid /
which openeth. & no man closith / he
closith. & no man openeth / I wot thi
werkis / & lo I gaf bifore thee a dore o-
pened: which no man may close /
for thou hast a litil vertu. & hast kept
my word. & denyest not my name /
lo I schal zeue to thee of the synago-
ge of satanas: which seiden that they
ben iewis & ben not: but lien / lo

I schal make hem: pat pei come &
worschipe bifore pi feet/ & pei schul-
len wite pat I louede pee: for þ̄ kep-
tist pe word of my pacience/ & I sc-
hal kepe pee fro pe our of temptac-
oū. pat is to comynge into al pe
world to tempte men pat dwelle in
eirpe/lo I come soone/holde þ̄ pat þ̄
pou hast: pat no man take pi crow-
ne/ & hī pat schal ouercome: I schal ma-
ke a piler in pe temple of my god.
& he schal no more go out/ & I sc-
hal write to hī pe name of my god.
& pe name of pe citee of my god/
of pe newe ierusalem pat comep down fro
heuene of my god. & my newe na-
me/ he pat hap eris here he: What
pe spirit seip to pe churchis/ & to
pe aungel of pe churche of laodi-
ce: write pou/ pese pīgis seip amē
pe feipful witnesse & trewe: which
is biginnyng of goddis creature/

I wot yi werkis. for neiꝑ you art
wold neiꝑ you art hoot / I wolde yt
you were wold eiꝑ hoot / but for y
art lewe & neiꝑ wold neiꝑ hoot. I
schal bigynne to caste yee out of my
mouy / for you seist yt I am riche &
ful of goodis. & I haue nede of no
thing / & you wost not yt you art
aweache. & wrecheful & poore and
blynd & naked / I counseile yee to
bie of me bren gold & ꝑued: yat
you be maad riche / & be clothid wt
white clothis. yat ye confusiou of
yi nakidnesse be not seene / & anoy
te yi eyen with acollyre. yt you se /
I reprene & chastise whom I loue /
ye therfore sue you goode men. & do pe
nance / lo I stonde at ye dore and
knocke / if ony man heerip my voi
ce. & openey ye yate to me. I schal
entre to hi. & soupe with hi. & he wt
me / I schal zeue to hi yt schal ouco

me: to sate wt me in my trone/as
also I ou̅ cam: & sat wt my fadir in
his trone/he pt hap eris here he: wlic
ye synnt seip to ye chyrchis. ¶ iii. c.
far pese pīgis I say: & lo a
dore was opened in heuene.
And ye firste voice pt I herde: was
as of a trūpe spekānge wip me and
seide/stize up hidre: & I schal schewe to
yee. wlichie pīgis it bihouep to be
don. soone afar pese pīgis/anoon
I was in spirit/& lo a seete wās sett
in heuene. & vpon ye sete oon sit
tynge/& he pt sat was lik ye sizt
of a stoon Jaspis. & to sardyn. and
a reyn bowe was in cumpas of ye
sete: lik ye sizt of smaragdyn/&
in ye cumpas of ye sete: weren
foure & twenty smale seetis/and
abouc ye trones. & I sij eldre mē
sittynge. hilid aboute wip white
clopis: & in ye heedis of hē goldē

rollynes / & leyns & voices & pūdrīg-
is rinen out of ye trone, & vij lam
pis brennynge before ye trone: Wh-
iche ben ye seuene spirits of god /
& before ye sete as a see of glas lyk
a cristal / And in ye myddil of ye se-
te & in ye aumpras of ye sete: fou
re beestis ful of eyen before & behyn
de / & ye first beest lyk a lion / and
ye seconde beest: lyk a calf, & ye
thirde beest: hanyng a face as of
a man / & ye fourpe beest: lyk a e
gle flenynge. & ye foure beestis had
de eiy of hem. vj wengis / & al abou-
te & within: yei were ful of eyen /
and yei hadde not reste day & nyht:
seyinge. holy. holy. holy. ye lord god
almyhty / pt was & pt is & pt is to
comynge / & whanne yo foure beesti
yaven glorie & onour & blessinge
to him pt sat on ye trone, pt lyuep
into worldis of worldis: ye xxiiij

elde men, felde down before hym pat sat
in pe trone. & worschipden hym pat
lyuep into worldis of worldis//
And pei casten her aownes biso-
re pe trone: & seide/ pou lord our
god pou art worpi to take glorie
& onour & vtu: for pou madist of
nouzt alle pingis & for pi wille yo
were: & ben made of nouzt ¶ v.c.
And I sap in pe rizt hond of
pe sittere on pe trone: a book
written wip inne & wip outte/ & seelid
wip seuene seelis/ And I say a strong
angel: preinge wip a gret voce/ ¶
who is worpi to opene pe book:
& to vnlo pe seelis of it/ & noon in
heuene neip in erpe. neip vnder
erpe mizte opene pe book: neipir
biholde it/ & I wepte mych for no
on was fonde worpi to opene pe
book: neip to se it/ & oon of pe elde
men seide to me/ weepe pou not/

lo alion of pe lynage of Juda. pe
root of dauid: hap oii conquered to
opene pe book & to vnlo pe seelis
of it. And I say & lo in pe mydd
dil of pe trone. & of pe foure bes
ts. & in pe mydd dil of pe eldre
men. Alonb stondīge as slayn.
yt hadde seuene horns & seuene
yen: whiche ben seuene spirits
of god. sent into al erpe. & he cā
& took of pe rizt hond of pe sitter
of pe trone: pe book. & whānne he
hadde opened pe book: pe foure
bestis. & pe xxiiij eldre men. feldē doū
biforе pe lomb. & haddē eth of hē
harpis. & goldū violis. full of odour
is: whiche bē pe pieris of seyntis
And pei sīgen a newe song & seide
lord our god pou art worpi to tu
ke pe book: & to opene pe seelis of
it. for pou were slayn. & azē bouy
tist vs to god in yi blood: of eche

lynage & tũge. & peple & nacoũ: and
madist vs a kyngdom & ꝑstes to our
god. & we schulẽ reigne on erpe/ & I
say & herde pe voice of many aun
gels al aboute pe trone: & of pe best
is & of pe eldre mẽ/ & pe nombre
of hem was poustandis of poustan
dis: seyinge with grete voice/ pe lõb
pat was slayn is worpi to take ꝓ
tu. & godhede & wisdom. & strengpe.
& onour: & glorie. & blessinge: & ech
creature pat is in heuene. & pat is on
erpe & vndir erpe/ & pe sea. & whatsoe
pingis ben in it/ I herde alle seyinge
to hi pat sitt in pe trone. & to pe lõb/
blessinge & onour & glorie & power
into worldis of worldis/ & pe foure
beestis seiden amen/ & pe twenti eldre
men feldẽ doũ on her faces: & wor
schipiden hi pat lyuep into worldis
And I say. vj. capt worldis
pat pe lomb hadde opened

coll of ye seuen seelis: & herd
soll of ye foure beestis seyng.
& a voice of prīour / come & se / & I
sey / & lo a white hors: & he pat sat
on hit hadde a bowe / & a crowne was
yoven to hī / & he went out ouer-
comyng pat he schulde ouercome /
& whan he hadde opened ye
seconde seel: I herde ye seconde
beest seyng comes & se / & anoy
ned hors went out / & it was yo
ven to hī pat sat on hit: pat he schul
de take pees fro ye erp & pat pei
se to gidir pat pei agree seen
was yoven to hī / & a gret swerd
& ye fifte seel: I sawe vnder ye
altir ye soulis of ye martirs pat pei
were slayn for ye word of god
& for ye witnesse pat pei hadden

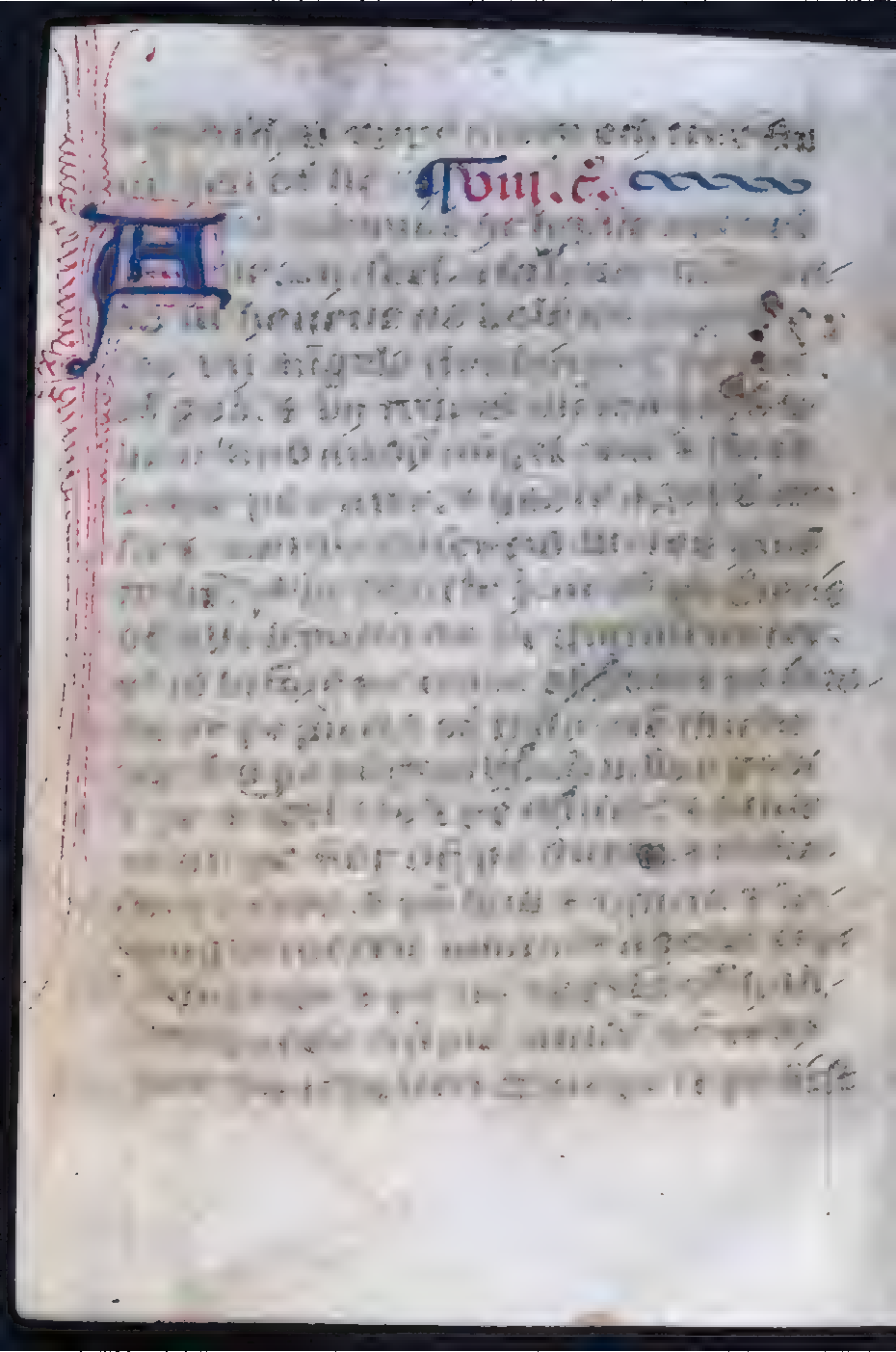
vilibus of barly for a penp, & lyure
pou not wyn ne oile/ & no wyne
ye hadde opened ye fourye seel:
& lyere auoice of ye foure beastis.
seynge/ come pou & se/ & lo a pale
hors. & ye name wos deth. to hit pat
sat on hit. & helle suede hit/ & power
was yoven vnto hit on foure partis
of erye/ ye sexto se wt sword & hit
gr & thurp hoop & wip beestis of ye
erye/ & wos wyninche hadde opened
ye fifte seelyng vnder ye auter ye
soulis of men slayn for ye word
of god. & for ye testimoniyng pat
pei hadde/ & pei criede wip a great voice:
& seyd/ how longe pou lord pat art
holy & sooth demest not: & wrekest
ye our blood of yere pat dwellen
on erye? & wos yoven to hem eche
a stole hooed & pei seyd to hem pat
pei reste a litel tyme til pat be
fulfilled pe nombre of hem felowis

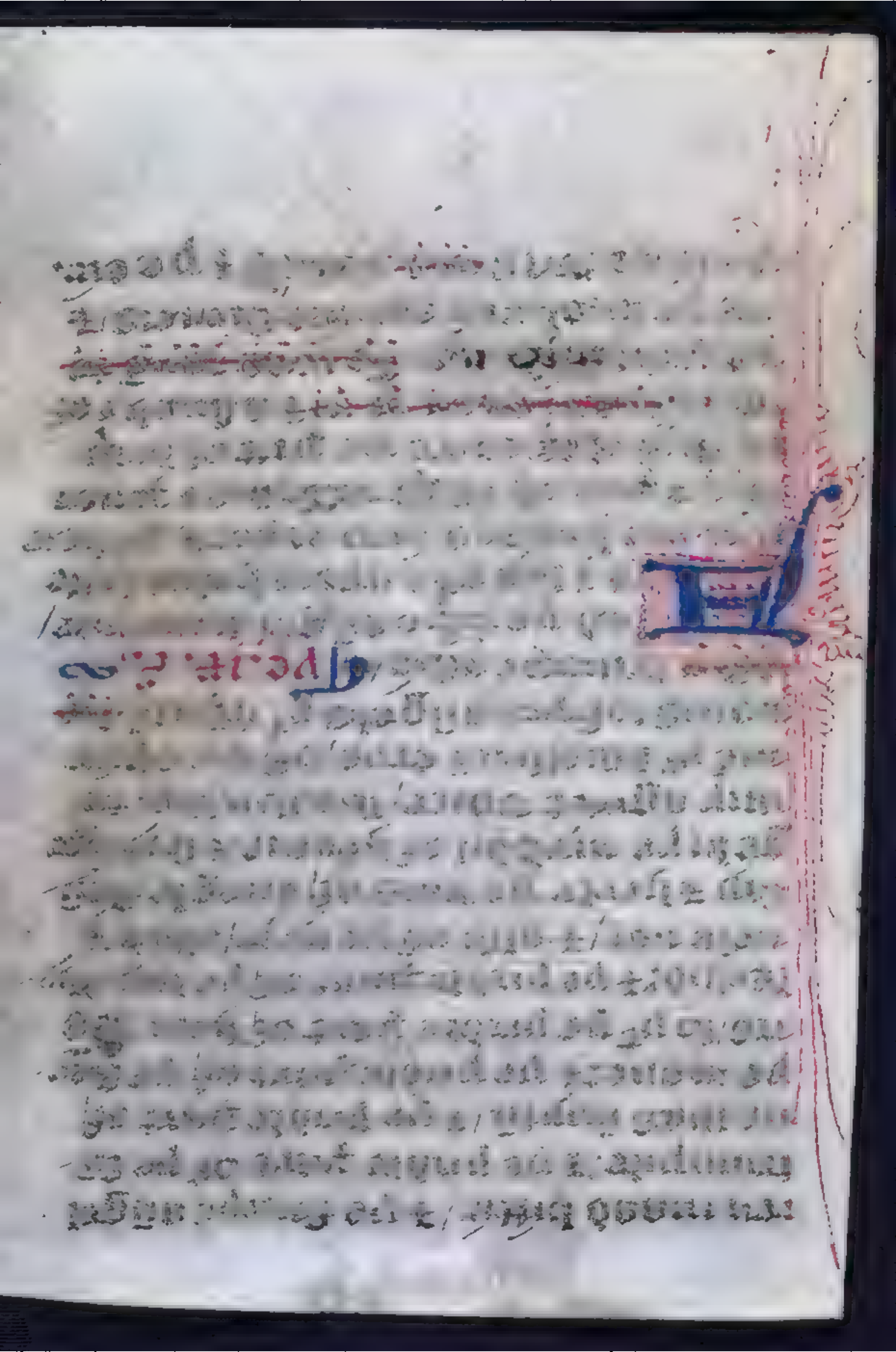
ye

[illegible] felonie & [illegible]
[illegible] ben to be [illegible]
[illegible] & slay vbiane he [illegible]
pe sarte seel: bio [illegible]
uprige was made. & pe [illegible]
made blak as [illegible]
al pe neone was made [illegible]
pe stars of heuene fiel [illegible]
eyre: as [illegible] tre [illegible]
figes. wiane it is made [illegible]
made/ & [illegible]
bon [illegible] & [illegible]
& bis. [illegible]
& kings of pe erpe & [illegible]
[illegible]. & [illegible]
bonde [illegible] & [illegible]
[illegible] & [illegible]
[illegible]
[illegible]

[illegible] shall moue stonde. vii.
[illegible] pe pigge y say fouer. c.
[illegible] sonbigge on pe sa-
[illegible] of pe erye. holdinge fau-
[illegible] of pe erye. yf pe vlouce
[illegible] on pe erye. mayde on pe
[illegible] mayde. [illegible] mayd
[illegible] of pe [illegible] gode
[illegible] more vse a great bone to pe fouer
[illegible]. to wyndye it was [illegible] to
[illegible] pe erye & pe [illegible] [illegible]
[illegible] pe erye. & [illegible] [illegible] [illegible]
[illegible] pe [illegible] of [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

of ye lynage of aser: xij ꝑsōd marked/
of ye lynage of neptalym: xij ꝑsond
marked/ of ye lynage of manasse:
xij poulond marked/ of ye lynage
of symeon: xij ꝑsonond marked/ of
ye lynage of leuy: xij ꝑsond marked/
of issacar: xij ꝑsond marked of ye
lynage of zabulon: xij ꝑsond marked/
of ye lynage of ioseph: xij ꝑsonond
marked/ of ye lynage of bēiamyn:
xij ꝑsonond marked/ after yese ꝑsons
shall agrees people: wyson no man
may ne numbre/ of alle folkes & ly-
nages & peples & langages. Sondrye
bishyne ye monke. in ye sight of ye lorde/
and ye lorde sayd vnto me behold soo
thou shalt gadered vnto ye lynage of
ysrael/ & ye shalt be grete bone: &
lo/ I sende to you goo ye sonne ou
ye mone. & to ye lorde/ & alle angels
sonde al ellnes ye sonne. & ye mone
shall be sorowfulness/ & ye sonne

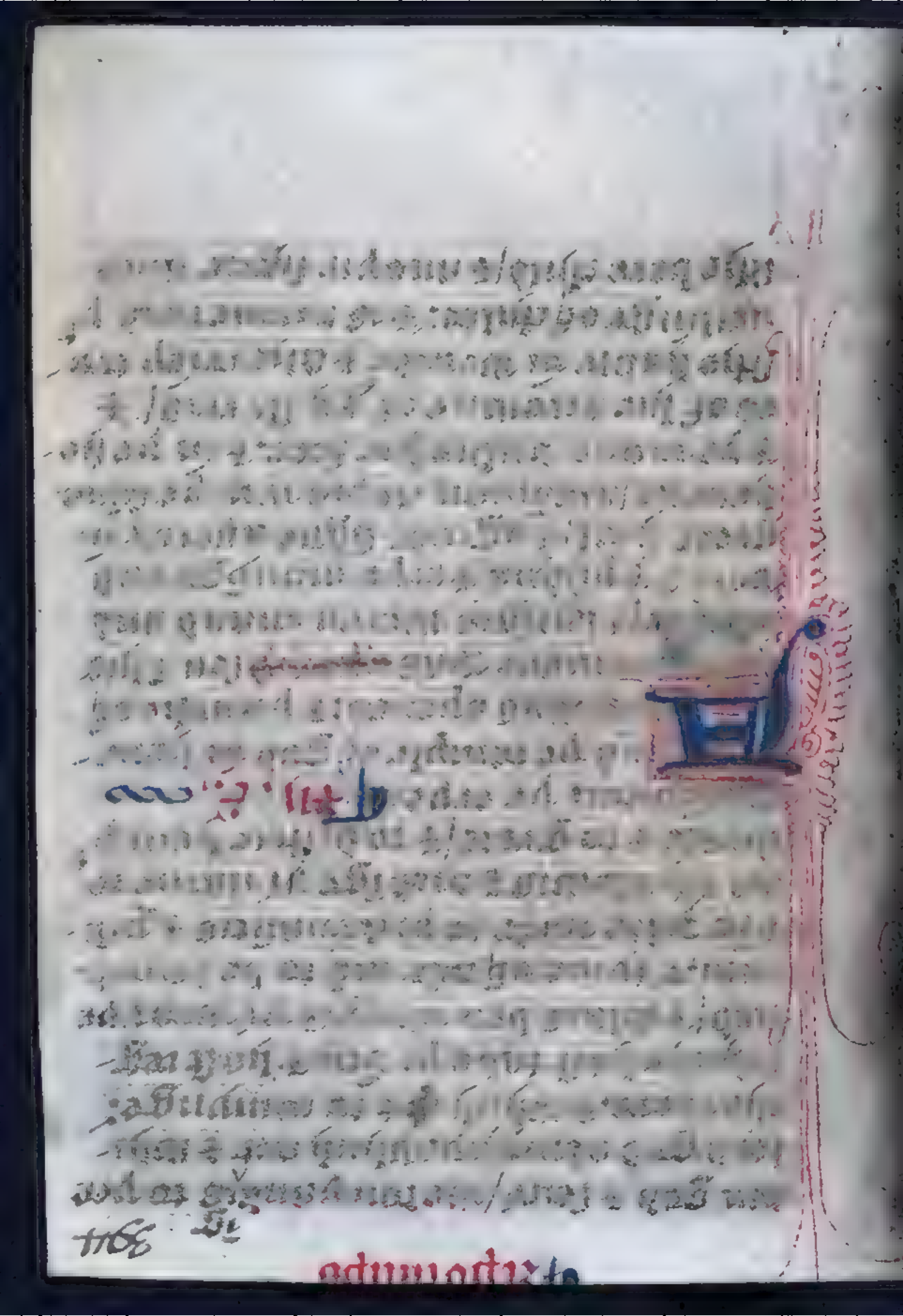




not deuelis & symylacris of gold. &
of siluer & of bras. & of stoon & of tre,
whiche neþer moun se neþer heere neþer
wandre/ & þei diden not penaunce of her
mansleyngis: neþer of her witche-
craftis. neþer of her fornicacioun. ne-
þer of her þeftis. C. x.

And y say an oþer strong aungel co-
mynge doun fro heuene cloþid
wiþ a cloude. & þe reynbowe in his
heed. & þe face of him was as þe
sunne. & þe feet of him as pilers of fier/
& he hadde in his hond a litil book
opened. & he sette his riȝt foot on þe
see & þe left foot on þe erþe/ & he cri-
ede wiþ a greet vois as a lioun whan-
ne he roriþ. & whanne he hadde cried.
þe seuene þundris spaken her voices/
& whanne þe seuene þundris hadden
spoken her voices, I was to writinge/
& I herde a vois fro heuene seiynge/
marke þou what þe vii þundris

[illegible]



of the worlp of christ/ & the kingdom
of his christ & power shall gil/ &
he shall reign in secula seculorum
ever & ever. & the .xxiiii. elders which
sat before god upon their seates fell
down on their faces & worshipped god
saying. We geve the thankes lord
almighty god which art & wast &
art to come. for thou hast taken
vnto the thy mighty power & hast
reigned. & the gentiles were angry
& thy wrathe is come. & the time
of the dead that they should be
judged. & that thou shouldest give
reward vnto thy servaunts the
prophetes & vnto the saynctes
& vnto them that feare thy name
both smale & great. & shouldest
destroye them which destroye
the erthe. & the temple of god
was opened in heaven. & there
appeared vnto his arke of his
testament. & there were lightnynges
& voices & thundrynges & an
erthquake & great hayle.

The .xii. chapter. & there appeared a
great wonder in heaven. a woman
clothed with the sonne. & the
moone was vnder her feete. &
vpon her head a crowne of
twelve starres. & she was with
child. & she cryed travelynge
in birthe & paynfull to be
delivered. & there appeared
another wonder in heaven. for
behold a great red dragon
hadde .vii. hedes & .x. hornes
& vpon his hedes .vii. crownes
& his tayle drewe the thirde
parte of the starres of heaven
& cast them to the erthe. & the
dragon stode before the woman
which was redy to be delivered
for to devoure her chylde
assone as she had brought
forth. & she brought forth a
manchylde which shall rule all
nacions with a rode of yron.
& her chylde was taken vnto
god & vnto his throne. & the
woman fled into the wilderness
where she had a place prepared
of god that they shouldde
feede her there .M. .C. .lx. dayes.
& there was warre in heaven.
michael & his angelles fought
against the dragon. & the
dragon fought & his angelles
& prevailed not. neyther
was their place found any
more in heaven. & the great
dragon was cast out. that
olde serpent called the devyll
& satan which deceyveth all
the worlde. he was cast
into the erthe. & his angelles
were cast out with him.
& I heard a voyce in heaven
saynge. Now is the salvacion
& the power & the kingdom
of our god & the power of
his christ. for the accuser
of our brethren is cast
downe which accused them
before our god day & nyght.
& they have overcome him
by the blood of the lamb.
& by the worde of their
testimonye. & they loved
not their lyves even vnto
the deth. & therfore
ye heavens & ye that
dwell therein reyoyce.
woe vnto the erthe & vnto
the sea. for the devyll
is come downe vnto you
which hath great wrathe
knowynge that he hath
but a shorte time. & when
the dragon sawe that he
was cast into the erthe
he persecuted the woman
which brought forth the
manchylde. & there were
vnto the woman .ii. wynges
of a great eagle that she
might fly into the wilderness
into her place where she
is nourished a time & times
& halfe a time. & the serpent
cast out of his mouth
after the woman water
as a floude that he
might cause her to be
caryed away of the floude.
& the erthe helpe the
woman. & the erthe
opened her mouth & drank
up the floude which the
dragon cast out of his
mouth. & the dragon
was wroth with the woman
& went his way to make
warre with the remnant
of her seede which kepe
the commandements of god
& have the testimony of
jesu christ.

[illegible]

[illegible]

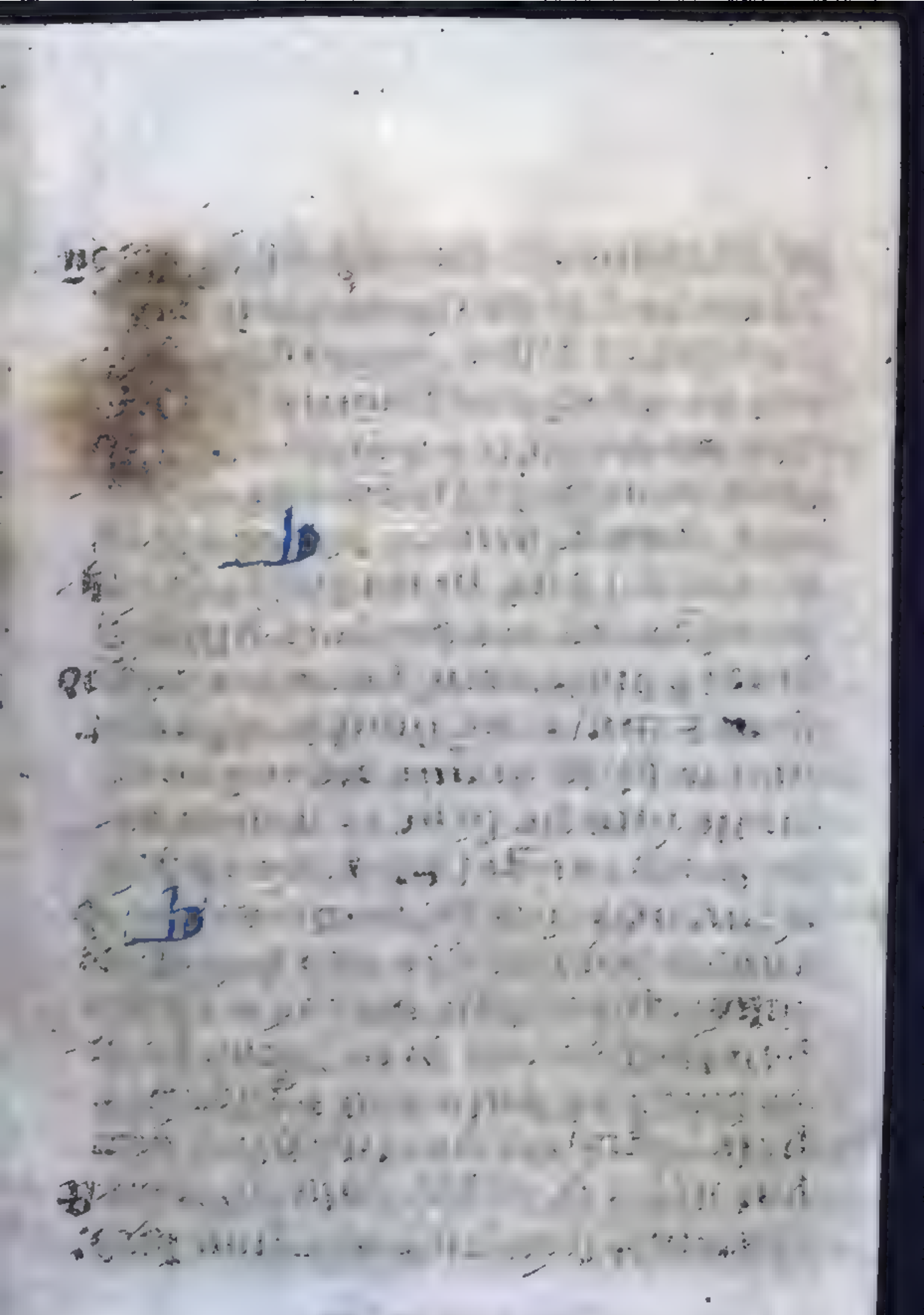
[illegible]

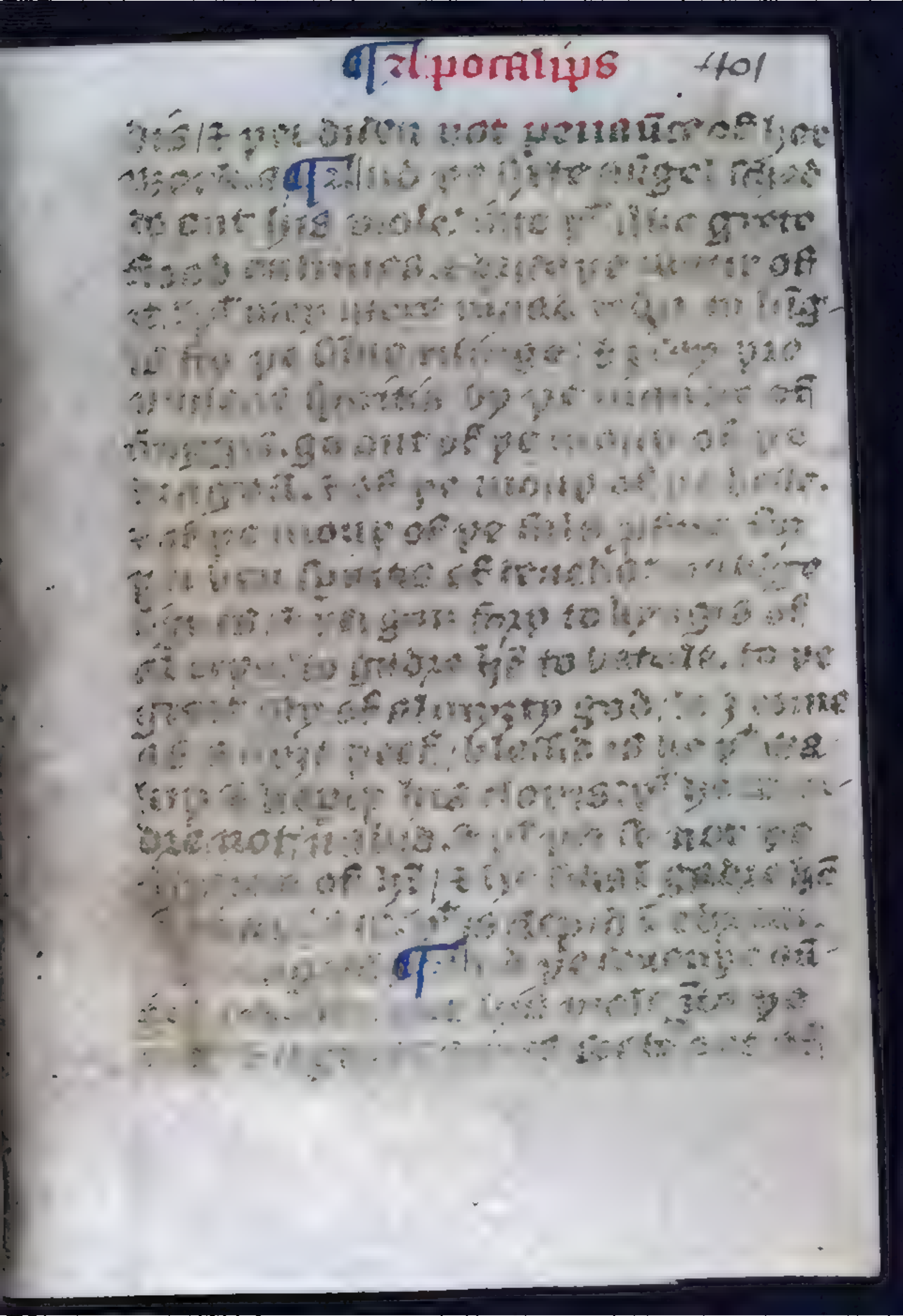
voice/ dradze ye pe lord: & gaue ze to yt
honour for pe dis of yre dom mercy/
& worschipe ze yt pat made heuene
& erpe: pe sea & alle pings pat ben in yē.
& pat dwelle in vnto/ & sawe pat angel
stedfast standyng/ pulle gate babiloyne
called. fol mi. wyndge ze & howle in
alle ellas of pe wyn of wraypo of
pe fraynesse/ & pe prude angel
sayd ben: & lede wip vnto
me/ & say vnto me/ pe vesse
pat pou sawest of. & tainp pe mercy
of pe fastyned up in his lond: pis

Capitulum .c.

of his name/ stondinge above ye gla
sen see, hauynge ye harpis of god/
& singinge ye song of moises ye ser-
uant of god. & ye songe of ye lamb
& saide/ great & woundirful be yi werc-
kis. lord almyghty. yi wayis be iust
& trewe. lord king of worlde/ who
why shal not drede yee: & magny
fie yi name. for yow aloone are
holy/ for alle ye folkis schal come
& worschipe in yi sight. for yi domes
are opinyd/ and all yee peple pringe
ye holy. & in ye temple of ye tabar-
nacle of testimoni was opinyd
ye temple of heuen. & ye seuen angelis
hadden ye seuen plagis of ye seuen
vialis. & ye temple was fulle of
smoke for ye maiestie of god.

Fui.c.

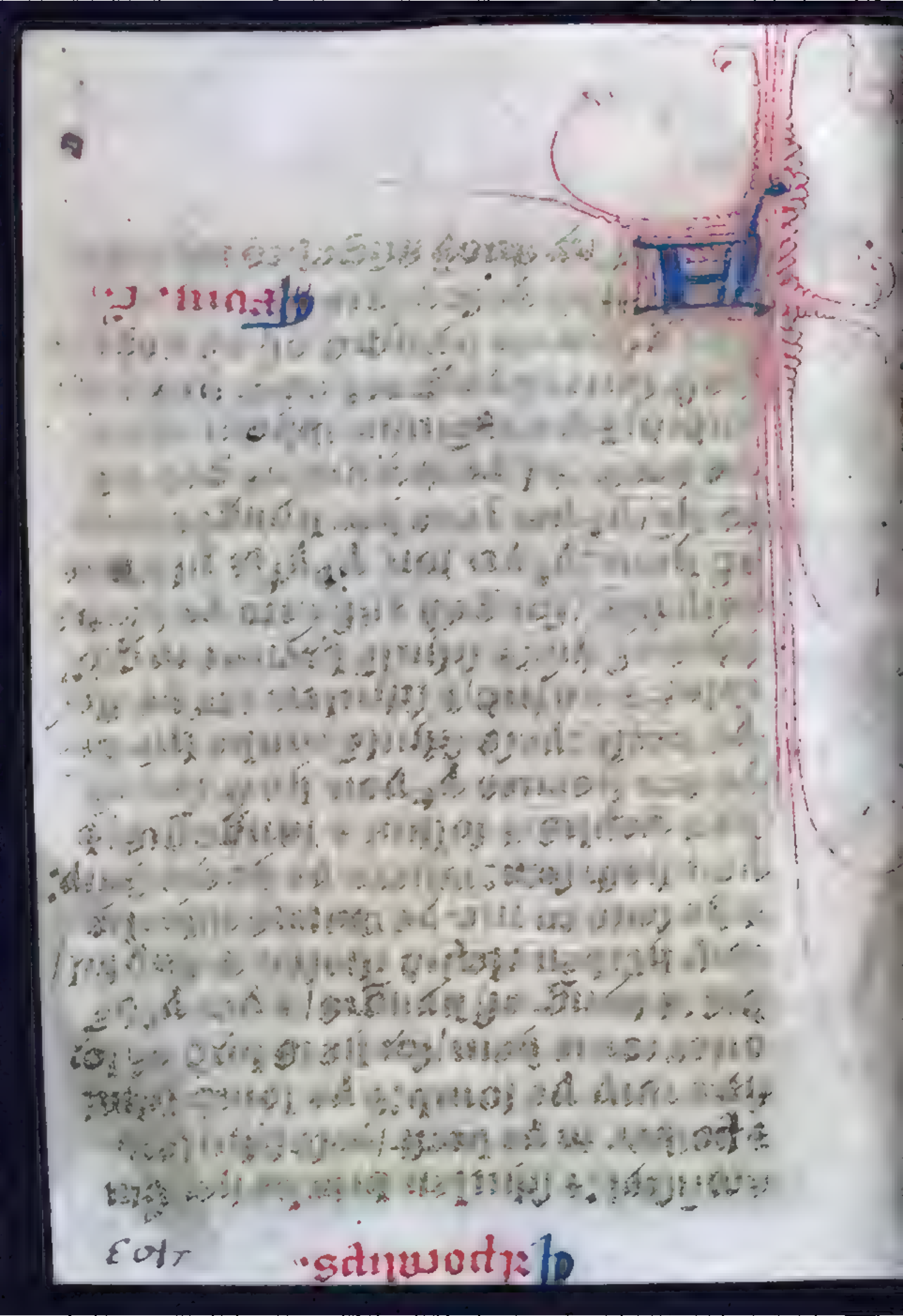




[illegible]

[illegible]

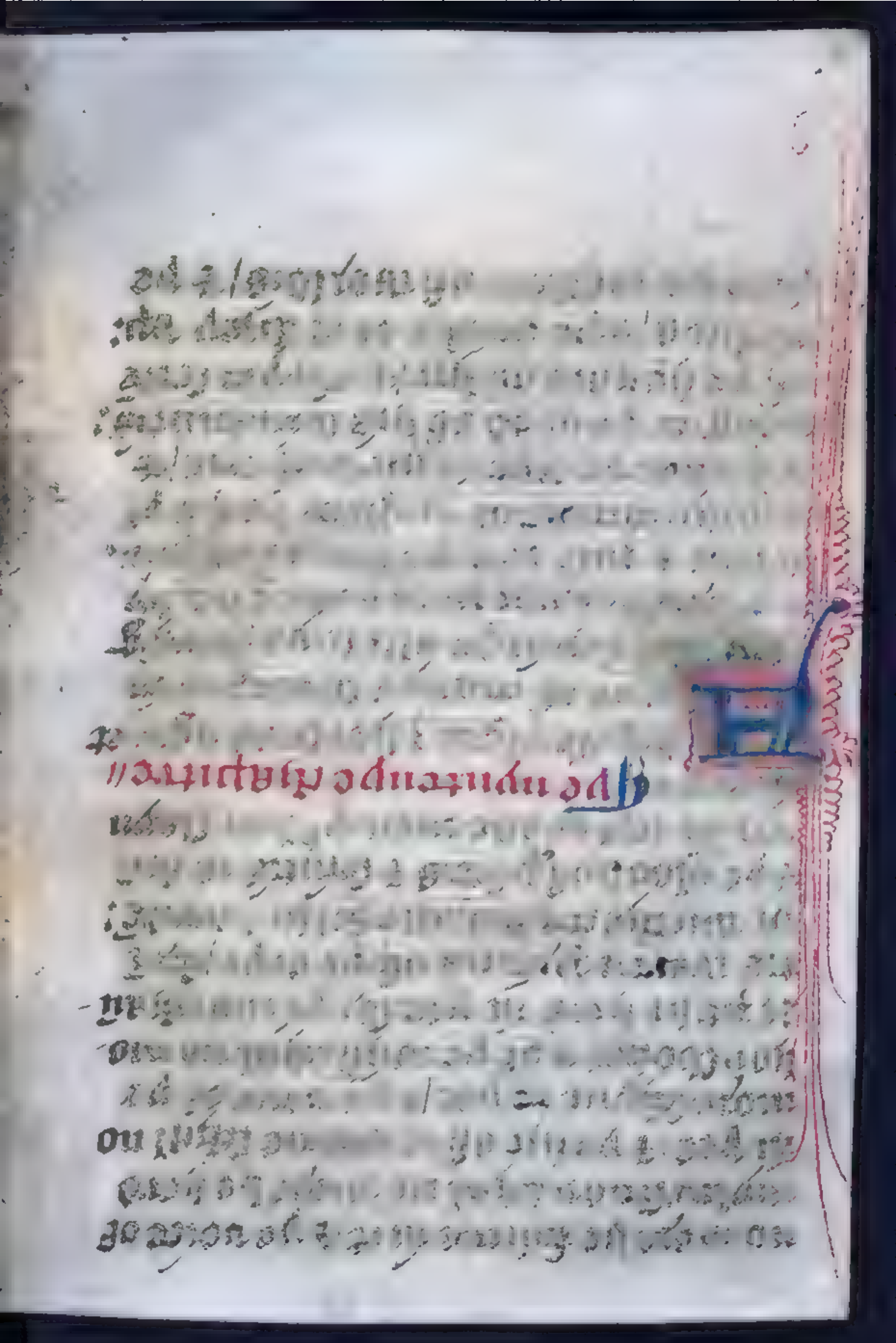
[illegible]



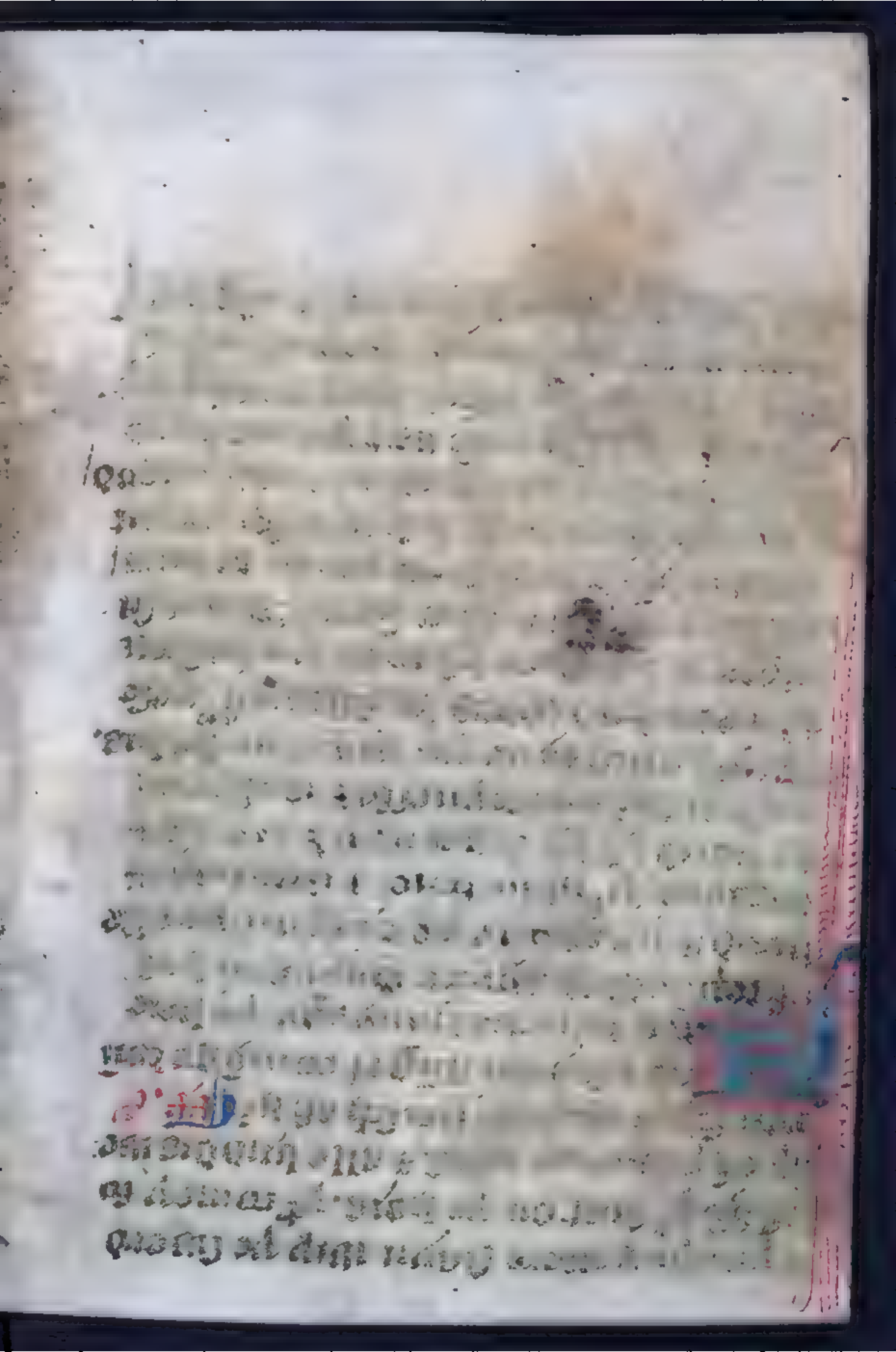
[illegible]

[illegible]

[illegible]

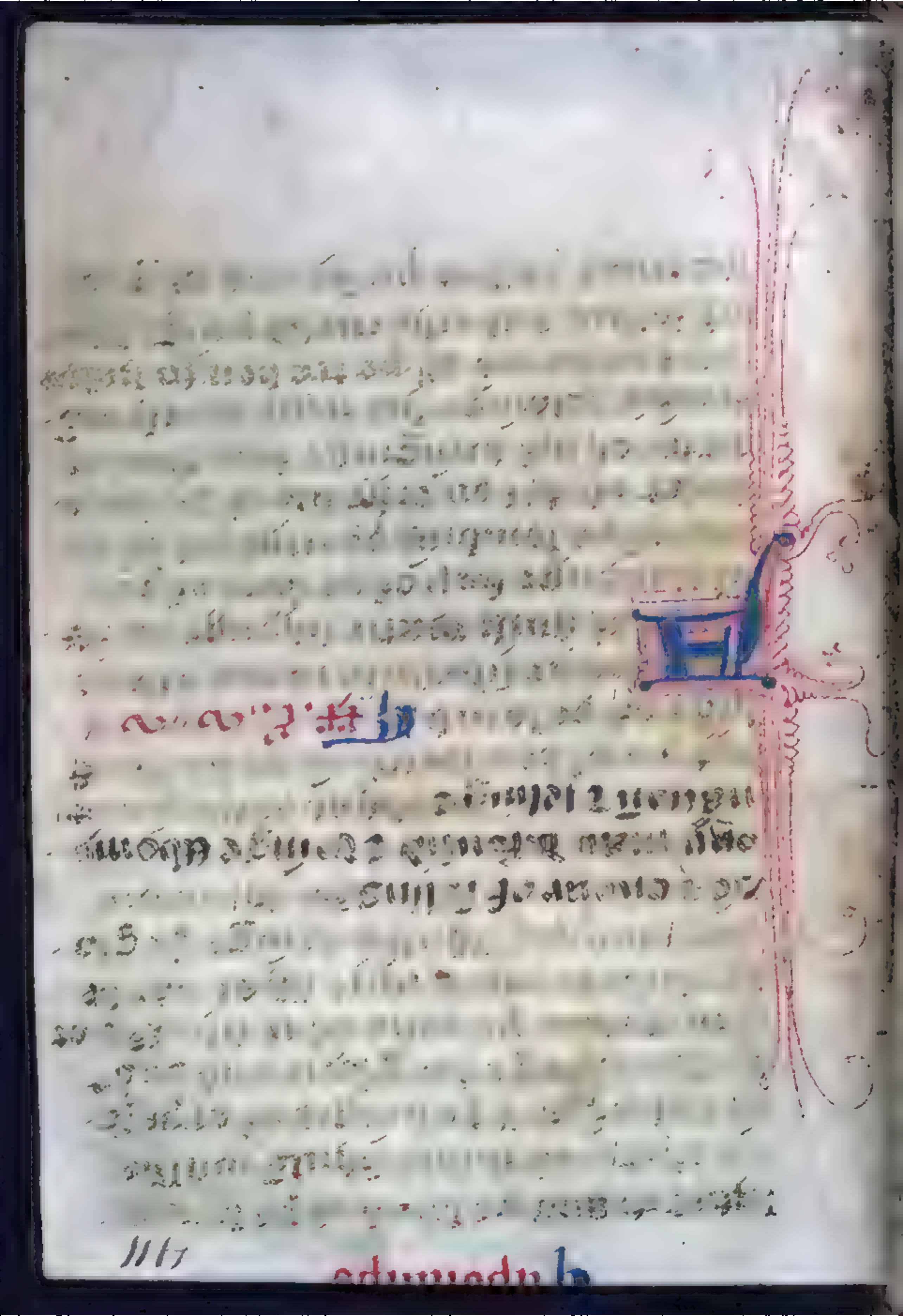


[illegible]



wrp anst & yowlsud ȝeme, syne ofte
ȝe nat ȝyscat not'n, & yowrsend ȝeme
bee cudd/ yoes ȝe fastes & mukkyge
bletch & ȝoly & ȝe ȝyt ȝap fast & yt
fiste & yemkynge/ & yede bee ȝyt fe-
ddde dop ȝay not ȝeme/ but ye
shyll be ȝoes of god & cfdn & ye
cryll cryne wip ȝe & yowrsend ȝe
wos wiȝane eyscfnd ȝeme fhu
lell be cudd & ȝmeness shall be ȝut
ȝcudd of ȝes yrbbell/ & ye shall goo
out & lyssl dillyne wikkd. & bee
dum cymcen of ye cryc: god & and
mkyge/ & ye shall gulse: lwyr no
shay so ed & yrsmend cryr fc/ & ye
shyll wyne ye [illegible]
& chapmen [illegible] & lell of fchs.
& ye lell [illegible]
god se ȝes [illegible]
mend ȝe dul[illegible]
ye ȝeos of [illegible]
ȝowe ȝelice[illegible]

And cuiq; shal yeue only ye welle
of quick water to yt yt vnstrye/ye
yer shal dismoue. shal walde yese
vnto/ & shal be god to yt & ye
shall be sure to me. ¶ But to god
all mete & vnbelefful and vnfai-
thfull & vnkyndly & vnpaciente &
to vnsaylis & lyeng spirit of idol.
& to all lewd: yt part of ye chil
de in ye pool burnyng fire dry-
& brymstone. yat is ye second dey
and yis is ye second of ye seuen dey
bolynge vnto. & of ye seuen angels
yat had ye seuen vyals. & spake wyth me
& sayde vnto me. & shal shewe to
the ye iudgement of ye grete whore
yat sytteth vpon many water.
& ye made me to go into wyldernes
& I sawe a woman sytte vpon a
grye beste full of name of blasphemy
hauyng vii. hedes & x. hornes. ye
woman was arayed in purple & scarlet
& gylded with golde & precious stones
& perles. & had a golden cup in her
hand full of abomynacion & fylthy
nesse of her fornicacion. & vpon her
forehedes was a name wrytten. myste
ry babylon the grete the mother of
fornicacion & abomynacion of ye erthe



यह पुस्तक

[illegible]

[illegible]

97.

The Epistles and Acts in the Church Greek the year after the use of Sarum, and the Acts of Apostles, and all the Epistles and the Apocalypse in the English Tongue.